

DEVELOPING
CROSS-CULTURAL SENSITIVITY
FOR
COUNSELOR EDUCATION STUDENTS

By
TERESITA BAYTAN LEESON

A DISSERTATION PRESENTED TO THE GRADUATE SCHOOL
OF THE UNIVERSITY OF FLORIDA IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

UNIVERSITY OF FLORIDA

1985

Copyright 1985

by

Teresita Baytan Leeson

To my husband John and
our children Carina and Ben
for their help, sacrifices,
encouragement and love.

ACKNOWLEDGMENTS

I am most grateful to my husband for his moral support, to my children for growing happily among my books, to my mother for her exemplary life and prayers, to my dear late father whose multiculturalism I learned to admire, to my parents-in-law for taking care of home while I was in Gainesville, to my sister and brother-in-law for their counseling and suggestions.

I will always remember my doctoral committee: Dr. Harold Riker for his patience and guidance, Dr. Janet Larsen for her limitless encouragement and faith in me, Dr. Clem Hallman for his knowledge about bilingual education, Dr. Stephen Olejnik for his analytical expertise and Dr. Bette Soldwedel for inviting me to participate in the cooperative doctoral program between the University of North Florida and the University of Florida.

My very special thanks are extended to Dr. Max Parker for chairing my doctoral seminar and for his deep dedication to counseling the culturally different.

I am also grateful to Dr. Robert Soar, Dr. Bernard Ostle, Dr. Carlos Segami and Dr. Linda Malone for their advice and to the staff of the computer center at the

University of Central Florida, especially Mr. Scott Thayer, for their help as I prepared the final copies of the manuscript.

Special thanks go to Dr. Kessel Schwartz for helping me understand the culture of others through good literature while I was at the University of Miami (FL).

For allowing me to further my studies while working under their fine supervision, I would like to thank the following school principals: Lois Johnson, Carlton Henley and Mildred Dunlap. Additional thanks are extended to assistant principal Marshall Moser for his understanding and encouragement while I was preparing for my comprehensives.

I will never forget the full support I received from Dr. Robert Bollet and the participation of Dr. Roberta Marowitz and Dr. John Crocitto and their classes in my study at the University of Central Florida.

Special thanks are extended to my dear friends Aida Lee, Ariela Rodriguez, Dr. Annie Guess and Ruth Klein for their company and assistance through the trial years.

Harriette Merhill deserves thanks for finding me the appropriate settings in which to be a true cross-cultural counselor in the Orange County School System.

To the counselor education students who allowed me to touch their thoughts, I give my heartfelt thanks.

TABLE OF CONTENTS

	<u>Page</u>
ACKNOWLEDGMENTS	iv
LIST OF TABLES	ix
ABSTRACT	x
CHAPTERS	
I INTRODUCTION	1
Statement of the Problem	5
Theoretical Basis of Cross-cultural	
Counseling	12
Emic and Etic Approach	12
Attribution Theory	14
Need for the Study	15
Purpose	17
Rationale	18
Definition of Terms	19
Organization of the Study	21
II LITERATURE REVIEW	22
Acculturation	22
Culture	22
Acculturation Problems	23
Personality Development through Culture	26
Internal-external Control of	
Reinforcement	26
Personality Development in Two Cultures	28
Communication	30
Bilingualism	30
Bilingual Interaction Analysis	33
Language	36
Linguistic Factors	40
Consultation.	41
Family Contact	41
Cross-cultural Counseling	42
Definition and History	42
Theory -- A Global Perspective	43
The Existential or Macroscopic Approach	44

	<u>Page</u>
Classification of Social Psychological	
Deviance	46
Counseling is American	47
Research	49
Goals	50
Relevant Studies	52
Characteristics of the Culturally Different	60
Race	63
Religion	67
The Culturally Different in Higher	
Education	69
The Extended Family versus the Nuclear	
Family	72
Competition versus Cooperation	74
Bicognitive and Biaffective Individuals	76
Summary	78
 III METHODOLOGY	 81
Research Design	81
Population Sample	84
Hypotheses	85
Procedures	86
Sample.	86
Schedule	89
Training Approaches	90
Instruments	91
California Psychological Inventory	91
Questionnaire	95
Data Analysis	97
Limitations	97
 IV RESULTS OF THE STUDY	 99
Descriptive Statistics	101
Effects of Training Procedures on the	
Cognitive Domain	101
Effects of Training Procedures on	
Tolerance	104
Effects of Training Procedures on	
Flexibility of Thought	106
Effects of Training Procedures on	
Responsiveness to Others	108
Summary	109

	<u>Page</u>
V DISCUSSION, CONCLUSIONS, LIMITATIONS	
RECOMMENDATIONS AND IMPLICATIONS .	111
Discussion	111
Conclusions	113
Limitations	114
Recommendations	115
Implications	116
APPENDICES	
A SESSIONS	119
B LECTURES	148
C QUESTIONNAIRE	175
D HANDOUTS	177
REFERENCES	182
BIOGRAPHICAL SKETCH	193

LIST OF TABLES

Table		<u>Page</u>
1	Least Square Means for the Cognitive Domain .	102
2	Multiple Comparison Test Results for the Cognitive Domain	103
3	Least Square Means for Tolerance	105
4	Multiple Comparison Test Results for Tolerance	105
5	Least Square Means for Flexibility of Thought.	107
6	Least Square Means for Responsiveness to Others	109

Abstract of Dissertation Presented to the Graduate School
of the University of Florida in Partial Fulfillment of
the Requirements for the Degree of Doctor of Philosophy

DEVELOPING
CROSS-CULTURAL SENSITIVITY
FOR
COUNSELOR EDUCATION STUDENTS

By

Teresita Baytan Leeson

August, 1985

Chairman: Dr. Harold Riker
Cochairman: Dr. Janet Larsen
Major Department: Counselor Education

Counselors need to have better understanding of and better communication with the culturally different. The purpose of this study was to assess the effects of different intervention procedures for developing cross-cultural sensitivity for counselor education students.

The research was conducted in four graduate counselor education classes at the University of Central Florida. These classes were randomly designated as one control group, C, and three experimental groups: E_1 , the affective approach group; E_2 , the cognitive approach group; and E_3 , the affective-cognitive approach group.

Measurement instruments were a questionnaire, developed by the researcher and three subscales of the California Psychological Inventory, measuring tolerance, flexibility of thought and responsiveness to others. Four null hypotheses were tested at the 0.05 level of significance.

There were significant differences in tolerance among the groups as a result of the different training procedures. The fact that tolerance increased in the affective and affective-cognitive groups showed that the affective training component could increase tolerance even in advanced counselor education students in a relatively short time.

There were significant differences in the cognitive area among the groups as a result of the different training procedures. The two groups who received the cognitive component did better than the two groups who did not, showing the effectiveness of that component.

There were no significant differences in the affective domain as a result of the cognitive component and no significant differences in the cognitive domain as a result of the affective component. The study shows that a curricular strategy based on only one component is likely to produce changes only in that domain.

The fact that the affective-cognitive component produced significant changes in both domains shows that the combined approach is a superior curricular strategy for counselor education students.

CHAPTER I INTRODUCTION

If we are interested in cultural processes, the only way in which we can know the significance of the selected detail of behaviour is against the background of the motives and emotions and values that are institutionalized in that culture. (Benedict, 1961, p. 49)

What makes the United States of America the promised land of so many? Legal immigration since 1900 has had an average of 403,584 immigrants per year, with many more awaiting entry. In addition, authorities typically apprehend more than 1 million illegal immigrants annually and estimate that 500,000 more enter undetected each year (Chaze, 1984). What makes this land the promised land of those that have died in the deep sea (Cubans, Haitians and many others) dreaming to reach the American shores? What makes this land the new land for Asians, Europeans, Africans, Latin Americans and Canadians as well? It is the dream of a democratic society and the hope for an equal opportunity for all people. However, the story of these immigrants does not end upon arrival; it begins then.

The United States has been known as the nation of nations. According to the U. S. Department of Commerce in 1980, people born in 155 other countries have made this land their new home. First centered in Northern and Western Europe, the immigration largely responsible for building the U.S. population since colonial days expanded to include Southern and Eastern Europe in the last century and later added many Asians. Now the biggest influx of new residents is arriving from countries in this hemisphere, notably Mexico. The U.S. Hispanic population is the country's fastest growing culturally different group. There are close to 17 million Spanish-speaking Americans. Rounding out figures, the U. S. Department of Commerce reports many other countries as major contributors to foreign-born residents: Cubans 607,814 (this count fails to report the 125,000 refugees from the Mariel boat lift of 1980 which arrived a few months after the 1980 head count); Filipinos, 501,440; Poles, 418,128; Russians, 406,022; and Koreans, 289,855.

Florida is one of the fastest growing states. With a population of 10,591,701, Florida has become the nation's seventh largest state and the nation's fifth fastest growing state according to the Orlando Chamber of Commerce. Approximately 10% of Florida's population is foreign born and 80% of the foreign born are Cuban. The

five states with the most foreign-born residents are California 3,580,033; New York, 2,388,938; Florida, 1,058,732; Illinois, 823,396; and Texas, 824,213 (U. S. Department of Commerce, 1981).

These residents need various kinds of assistance, including counseling in the schools and effective counselors need solid training in cross-cultural counseling. There are few counselors who will not have a culturally different student in their educational work setting. In addition, there are less than 45 bilingual school psychologists and guidance counselors in Florida's public schools today (Hallman & Campbell, 1983).

Can school counselors effectively help these culturally different students?

Can counselors effectively communicate with the parents of these culturally different students?

Can school counselors effectively be true liaisons between the school and community resources to help with the acculturation process of the immigrant population?

Each national group and each individual come with differences that cannot be understood unless there is an honest effort to do so. It should be a major concern of the counseling profession that it has not taken the lead to recognize an educational need to work with the many cultures and multiple faces (Triandis, 1977). To be

culturally effective, counselors must learn about and from their clients, demonstrating the nonjudgemental, value-free approach characteristic of their role. Preparing culturally effective counselors requires a planned educational program based on theory and intensive practice with regard to multicultural populations (Arredondo-Dowd & Gonsalves, 1980; Atkinson, Staso & Hosford, 1978). Although some universities such as the University of Florida, the University of Arizona and California State University offer courses and the importance of cross-cultural training of counselors was recognized at the APA conference in Vail (1975), only Boston University has offered a bilingual counseling specialization since 1979. This program offers both master's and doctoral degrees in this specialty.

In many studies, cultural variables are confounded with socio-economic status (SES). The current concern for counseling the culturally different is the product of a number of societal changes (Copeland, 1983).

The Civil Rights movement of the 60s produced multi-ethnic education as a curricular reform. Included in a multiethnic education are the areas of ethnic studies and bilingual programs at the college level. Also included are teacher training programs (both bilingual and monolingual) which prepare participants to teach in urban

settings serving large numbers of ethnolinguistic and racial minorities. The 1954 Supreme Court decision of Brown versus the Kansas Board of Education was a forerunner of the Civil Rights movement that followed nearly a decade later.

The recognition that the United States of America is a pluralistic rather than a monolithic society raised the consciousness of many professionals (Copeland, 1983). One of the potential sources of greatness of the United states has always been the multilingual-multicultural character of its people. These diverse strains which make up the American nation should not be squandered or willfully destroyed, but carefully cultivated and encouraged to thrive, so that each can make its contribution to the society. The sharing of the same basic hopes and desires and needs is inherent in our common humanity (Von-Maltitz, 1975).

Statement of the Problem

Counselors need to have better understanding of and better communication with the culturally different.

Social scientists have shifted the blame for problems experienced by the culturally different away from the individual and onto the culture, directing

attention away from the true cause of the difficulty, which is societal oppression. It suggests an insensitivity to the needs and experiences of this population (Casas & Atkinson, 1981). Western civilization and culture, because of fortuitous historical circumstances, has spread itself more widely than any other group that has so far been known. It has standardized itself over most of the globe and has led to the acceptance of a belief in the uniformity of human behavior that under other circumstances would not have arisen. As a consequence, the civilizations and cultures of other peoples have not been taken seriously (Benedict, 1961).

Without recognition of how clients, students and counselors differ along cultural dimensions, the delivery and practice of counseling and guidance services have been encapsulated in the Anglo-American perspective (Wrenn, 1962) and at times is oppressive to certain groups (Sue, 1978, 1981). If cross-cultural awarenesses and skills are essential elements to the counseling profession (Parker & McDavis, 1979), this interest area should withstand being another passing fad and truly become integrated into curricula and practica experiences (Bernal & Padilla, 1982; Copeland, 1983; Lee, 1984; Pedersen, Draguns, Lonner & Trimble, 1981).

This nation has millions of individuals whose native languages are other than English. Some are completely bilingual, while others have yet to learn English. Each year many people migrate to these shores and bring with them additional non-English language skills which are desperately needed in this country (Anderson & Boyer, 1976).

In a democratic society such as this, educational policy, whether at the national, state or local level, should be based on the needs and well being of individuals as well as of the nation. The failure to dignify the home language and home culture of students from non-English speaking homes has damaged the self-concept of speakers of other languages (Feinberg & Cuevas, 1978). It has been repeatedly demonstrated that those who went through such an experience reached adulthood without acquiring literacy in their mother tongue. In such cases, the home language is practically useless for any professional or technical purpose where language proficiency is important. A valuable resource is wasted; but more importantly, an individual is psychologically damaged in the process. Instead of bicultural, bilingual students, generations of citizens have been produced who have wound up as linguistic cripples, neither functional in their own culture nor in

the dominant culture of this nation (United States Commission on Civil Rights, 1975).

While serving as the laboratory of the future, the school either assimilates individuals and develops them into productive, functional members of society or it creates an environment where the student feels a sense of alienation, disenchantment and frustration. The latter, a pointedly negative outlook for the student of limited English-speaking ability, results from an inability to achieve intellectually in English, a language foreign to the student at the same rate and level as his/her native English-speaking peers. This sense of disenchantment with the educational process soon makes the option of dropping-out of school appear more attractive than continuing in school (Wilson, 1977).

Since *Brown vs. Kansas Board of Education* (1954), federal courts have carefully upheld the principle of equal educational opportunity for all. In *Lau vs. Nichols* (1974), the Supreme Court held that minority group children of limited English-speaking ability are entitled to educational programs giving them an equal opportunity for an education.

The bilingual education process not only satisfies court mandates for equal educational opportunity for minority group students of limited English-speaking

ability, but in this heterogeneous and pluralistic society, it serves to preserve language and cultural resources of immeasurable strategic and cultural value to the nation. Bilingual populations can be a positive economic asset to the communities, to the states and to the nation (Anderson & Boyer, 1976).

Bilingual-bicultural education is a comprehensive educational approach. The process involves developing the cognitive and affective areas in the child's native language. Oral and written native language arts are taught. English is taught formally and efficiently as a second language. Once children have been taught to speak English, they are taught to read and write it with full functionality as soon as possible (Wilson, 1977).

Bilingualism and biculturalism, which are strengthened by bilingual education, have also sometimes been thought to cause identity confusion. Children from non-English speaking homes or from bilingual homes are thought to have some problems with two cultures. Bilingualism in this country is likely to develop identity and culture conflict in English monolingual schools. Many of these children become ashamed of their language and will not even admit to being able to speak it. This shame has been partially credited with juvenile delinquency problems among language minority children who

become estranged from their parents (Anderson & Boyer, 1976).

Rather than compounding this identity confusion, bilingual-bicultural education strengthens the child's identity. It enables children to understand and appreciate their bilingual and bicultural natures and, thus, turns a liability into an asset.

Current research appears to confirm strongly that the cognitive and socio-cultural consequences of bilingualism are favorable both for the individual and for society as a whole. The most surprising conclusion drawn is that bilingualism might favorably affect the structure and flexibility of thought (Lambert & Tucker, 1972).

It is not the function of bilingual-bicultural education to nurture ethnic separateness in this country. On the contrary, it can diminish such separation. Without full economic and social opportunity, language minority groups will almost certainly remain isolated outside the American mainstream. Bilingual-bicultural education also can provide opportunities for Anglo-students to learn about and experience the benefits of a multicultural society.

It is in the schools, in particular, where the greatest number of immigrants are visible (Arredondo-Dowd

& Gonsalves, 1980). It is in the schools that some of these immigrant students may not be learning what they are supposed to learn academically. They are confused with their identities, with their social behavior and are insecure about which cultural pattern they should follow, that of their parents or the society. There are other times when the immigrant students are learning everything they are supposed to learn academically, but they still are having identity and social behavior difficulties and are still insecure. Some will successfully survive and some will successfully excel in the school years and they will reach the higher education level. At this level the need for student personnel support will again be evident.

Cross-cultural counseling in the field of education is a necessity, because it is in the schools where the students, whose backgrounds might be very different from those around them, are reachable. Social, language and cultural barriers are very real. It is in the higher education centers where students from various subcultural populations, as well as international student populations, will try to continue pursuing their dreams. Many, however, will be discouraged from continuing the pursuit of their goals.

As the world continues shrinking through technological progress, the need for cross-cultural counseling is growing to the point where it will be a necessity. It is a matter of how fast counselors can envision their professional roles changing in the not too distant future.

This study addressed itself to the problem of whether a training program on cross-cultural understanding could be used to sensitize counselors to the individual needs of culturally different students and could prevent generalization which leads to stereotyping. More specifically, this study tried to determine whether or not a cross-cultural training program could increase knowledge of the Cuban-American population in Florida, increase knowledge of the problems of the acculturation process of the Cuban-Americans and improve tolerance, flexibility of thought, cross-cultural counseling skills and responsiveness to others in those studying to be counselors.

Theoretical Bases for Cross-cultural Counseling

Emic and Etic Approach

A source of difficulty is understanding the behavior of persons raised in a different culture. It is important

to view the behavior in the cultural framework in which it occurs, a process called the emic or culture relative approach. In this approach, a culture is seen on its own terms and not by how it compares to other cultures.

For scientific knowledge to advance, however, it is necessary to make general comparisons across different groups. This is called the etic approach. An etic approach in cross-cultural research studies culture from a position outside the system, examining a culture by comparing it to others and considering the comparative structures and criteria to be universal. An example of this approach would be contrasting lines of authority in families from different cultures. The family is taken as a universal structure, some criteria of authority are established and cultures are compared to one another. Some groups turn out to be patriarchial, while others are matriarchial. A culture is understood, then, by how it differs from other cultures along some shared dimensions (Lee, 1984).

In cross-cultural research there is a trade-off. Some of the within culture (emic) information is lost because the comparative procedures (etic) do not allow for a rich description of each culture (Butcher & Garcia, 1978).

The most practical position for the cross-cultural counselor should be a middle position, with a balanced perspective.

Every culture is like all other cultures in some ways, like some others in other respects and finally like no others. (Lee, 1984, p. 594)

Attribution Theory

Along with the emic-etic dichotomy comes the attribution theory which points out that a person explains others' behavior based on his/her own beliefs and values which make up his/her reality.

Beyond that, in also failing to make a trait-situation distinction in looking at others' behavior, not only does the counselor make the "fundamental attribution error," but he/she is also apt to focus on the more vivid information. Social psychology and attribution theory provide a base for assessing cross-cultural interaction. In Gestalt terminology, the ground is seen but not the field. It is not enough to understand attribution theory. The person needs a framework for interpreting behavior in the foreign setting. He or she must learn to see the behavior from the viewpoint of someone from that specific culture (Webb, 1983).

This personal construct theory is composed of what Sue and Sue (1977) called world views, where the

individual shares common experiences, but has others that are only his/hers.

Counselor insensitivity to the differing viewpoints of clients may serve as an impediment to effective counseling. The effective cross-cultural counselor assesses both his/her client and his/her own culture value system (Sue, 1981).

Need for the Study

The increasing number of culturally different arriving in the United States calls for North American counselors to broaden their cultural perspectives. The role of the American counselor in the helping and understanding of the immigrants will be an asset.

Attention to cross-cultural counseling and therapy should continue to increase. Counseling professionals now seem more aware of differences across cultures and the problems inherent in attempting to serve culturally different clients. This recognition should be helpful in providing services in the United States to subcultural populations and to international student populations (Copeland, 1983). Counselors need to ensure that a clear, professional orientation develops for cross-cultural counseling (Ahia, 1984) and every counselor trainee

should be expected to take a minimum of one course in cross-cultural counseling (Casas & Atkinson, 1981). One means of preparing culturally effective counselors is to offer training programs in which students can gain expertise by learning about diverse clients and working with them in a counseling setting. The culturally effective counselor can determine the biases of standardized tests and recommend more appropriate means of measurement such as biographical interviews.

In general, culturally effective counselors are truly eclectic in their counseling. They are able to generate and use a wide variety of counseling skills regardless of their theoretical orientation. They can take a directive or non-directive approach, ask open or closed questions, summarize or interpret, reflect feelings or paraphrase statements, engage in appropriate non-verbal activities. The use of a particular set of counseling skills is chosen on the basis of its appropriateness to the experiences and life-styles of the culturally different (Sue, 1978; McDavis, 1978).

It is through a systematic training program combining theory and practice that culturally effective counselors can be prepared (Arredondo-Dowd & Gonsalves, 1980). If this study can determine positive effects of training on counselor education students, then more

evidence will exist to establish systematic training programs.

A particular need exists in Florida because of the rapidly growing Hispanic population. An agreement is currently being negotiated with Cuba to repatriate 2,746 unwanted Mariel refugees. Included in this agreement is the issuance of visas to about 3,000 former political prisoners in Cuba and their families and the reinstatement of an annual immigration quota of 20,000 Cubans. Most of these will probably end up in Florida ("Refugee accord," 1984).

Purpose

It was the purpose of this study to assess the effects of differing intervention training procedures for developing cross-cultural sensitivity for graduate counselor education students.

The following research questions were considered:

1. Will any of the training procedures on cross-cultural understanding provide significant differences in knowledge of the characteristics of the Cuban-Americans in Florida, their acculturation problems and cross-cultural counseling skills between the experimental and control groups?

2. Will any of the training procedures on cross-cultural understanding provide a significant increase in tolerance between the experimental and control groups?

3. Will any of the training procedures on cross-cultural understanding provide any significant differences in flexibility of thought between the experimental and control groups?

4. Will any of the training procedures on cross-cultural understanding provide significant differences in responsiveness to others between the experimental and control groups?

Rationale

A major responsibility of the counseling profession and counselor educators is to expose counseling students to the realities of the world they will be working in. The researcher hopes it will be a world with opportunities for all. The counselor of tomorrow must be versatile in his/her knowledge to help the national as well as the international client find these opportunities.

The giant steps of technology assure that these counselors will have to perform in a multicultural setting, in a multilingual surrounding. The counseling

profession can no longer afford to produce counselors who only have expertise in the North American realm.

Although counseling is North American in origin, its values must be shared with other nations and this will only be possible if the counselors of tomorrow are ready and able to take this responsibility. The North American counselors of tomorrow should be ambassadors to the culturally different.

Improved communication technology will bring nations closer and the populations of these nations will mix more freely. That alone, however, is not sufficient. Communication should be effective and the togetherness of nations ought to be harmonic.

The rationale for this study lay in the experimental comparison of three potential cross-cultural training procedures for counselor education students. The first contained only an affective component, the second contained only a cognitive component and the third contained a combination of the affective and cognitive components.

Definition Of Terms

The following terms were used in this study according to the following definitions.

Culture is the distinctive life-way of a people, whether tribesmen, townsmen or urbanites, who are united by a common language (Brooks, 1972). Culture establishes the emotional bonds, beliefs and feelings which each group of people has developed historically as its way of meeting the persistent task of life (Vontress, 1969).

Cross-cultural counseling is a counseling relationship in which two or more of the participants differ with respect to cultural background, values, norms, roles and life style and methods of communication (Sue, 1981).

Cuban-Americans refers to the many Cuban immigrants who have arrived since Fidel Castro assumed power in Cuba in 1959.

Culture shock is the anxiety experienced when one senses a loss of when to do what and how (Arredondo-Dowd, 1981). This term was first introduced by Oberg (1972).

The emic approach is to view the behavior of the culturally different from within his/her framework. This process is also called the culture relative approach.

The etic approach is to view the behavior of the culturally different by making general comparisons across different cultures.

Hispanic refers to Spanish-speaking people. In this category are the Latin Americans (e.g. Cubans, Mexicans and Puerto Ricans) and Spaniards.

Immigrants refers to persons who come to a foreign country with the purpose of permanent residence.

International students refers to persons who come to a country with the purpose of gaining an education and returning to the country from whence they came.

Multicultural education is a comprehensive study of a diversity of cultures shaped by such factors as race, religion, ethnicity, language, nationality and income.

Organization of the Study

Chapter II presents a review of related literature.

Chapter III describes the methodology for this study.

Chapter IV presents the results of the study.

Chapter V contains a discussion of conclusions, implications and recommendations for further research.

CHAPTER II LITERATURE REVIEW

The major topic areas included in this review of relevant literature are acculturation, communication, cross-cultural counseling and characteristics of the culturally different.

Acculturation

All over the world since the beginning of human history, it can be shown that peoples have been able to adopt the culture of people of another blood. There is nothing in the biological structure of man that makes it even difficult. Man is not committed in detail by his biological constitution to any particular variety of behavior (Benedict, 1961).

Culture

Culture is not static. It evolves according to times and circumstances. The common patterns acceptable to a group might not be followed by the second or third generations if societal changes are drastic. The

community provides rules and models for beliefs and behaviors and these cannot be disregarded by the individual without penalty. In other words, as culture establishes emotional bonds, beliefs and prejudices, it also imposes patterns to which there is pressure to conform. The nature of culture links the thoughts and acts of the individual to the common patterns of the group (Brooks, 1972; Palomares, 1971).

This study was concerned mostly with immigrants. These individuals received the legacy of another culture and then came to the United States. Although the totality of the culture is the prevailing medium that gives meaning to each individual's acts, the individual has the capacity for innovation, choice, acceptance, or rejection.

Acculturation Problems

What happens during the process of cultural adaptation? Oberg (1972) has proposed five stages in the process of culture shock for the immigrants. In the first stage the immigrant shows euphoria about the new culture. The second stage is a transitional period where extreme dissatisfaction can lead to feelings of hostility. It is at this stage that there is a battle between back-home values and host-home values. Stage three is the beginning

of the understanding of the host culture and the immigrant is more in touch with herself/himself. During stage four, more objectivity grows. The person sees both the positive and negative alternatives of the host culture. Upon returning home (stage five), the immigrant will experience reverse culture shock in readjusting to his native culture.

Gullahorn and Gullahorn's (1963) concept of the W-curve has the same idea. The U-curve represents the adjustment process of students to a foreign culture. When the students return to their homeland after an extended period in a foreign culture, a second U-curve in readjusting forms a W-curve (Webb, 1983). One explanation of the manner of adjustment is provided by Arredondo-Dowd (1981) who compared the adjustment of immigration to Bowlby's (1961) stages of grief. This grief must be resolved before an identification with the new culture can be developed fully. The final outcome of this long process will be genuine biculturalism.

Lopez (1973), in his study of the "anglicized" Mexican-American youth that have been acculturated or have become a part of the American mainstream, suggests some educational problems. The dilemma of the "marginal man" concept would seem to apply to individual members of all culturally different groups:

1. He/she is generally expected to speak Spanish which frequently he/she has never learned. They say, in effect, "you can speak Spanish; you just don't want to!" He/she may even be considered "agringado" (Americanized).

2. The Mexican-American youth may deliberately avoid associating with other Mexican-Americans.

3. He/she may suppress any bilingual skills he/she may have, for example conversational Spanish, understanding of spoken Spanish, pronunciation.

4. He/she may feel embarrassed among bilingual Mexican-American or other bilinguals because he/she does not speak Spanish.

5. He/she may respond to the ambiguity in which he/she finds her/himself by committing him/herself totally to a group, an ideology or a life style that removes or lessens that ambiguity. Such is the making of the "full-time Chicano," a true believer or another form of abstraction.

However, this does not necessarily have to be the general outcome. This youth, if guided correctly, can become effectively bicultural, bilingual and could function competently across cultural settings. He/she may even see him/herself as an individual, a citizen of the world rather than primarily a member of an ethnic group or nation (DeBlassie, 1976).

Personality Development Through Culture

Each culturally different student comes to school as a distinct individual with his/her own attitudes, beliefs, values and goals. Because classroom and counseling interactions reflect each student's personality, whatever adjustment is made in these interactions represents an alteration in personality. It is imperative that school personnel never forget that, when culturally different students leave school, they carry these changes with them (Henderson, 1979).

Personality is primarily a configuration of responses which the individual has developed as a result of his/her experience. This experience, in turn, derives from his/her interaction with his/her environment. The innate qualities of the individual will influence strongly the sort of experience which he/she derives from this interaction. Culture must be considered the dominant factor in establishing the basic personality types for various societies (Linton, 1945).

Internal-External Control of Reinforcement

One expectancy variable that has had increasing impact on psychological experimentation has been the internal versus external control of reinforcement dimension (I-E). Simply stated, I-E refers to the degree

to which an individual perceives that the events that happen to him or her are dependent on his/her own behavior or are the result of fate, luck, chance or powers beyond one's personal control and understanding (Blass, 1977).

Membership in different socio-economic classes or cultures may lead to noticeable differences in the complex web of relationship between I-E expectancies and social behaviors. One might expect persons living in countries where the social and economic order is tightly controlled by the government to be more external. External beliefs might also be expected to prevail in countries or within religious groupings where destiny and fatalism are emphasized (Orpen, 1976). In 1965, Hsieh, Shybut and Lotsof administered an I-E measure to three groups of high school students with roughly similar socioeconomic backgrounds: a group of Hong Kong Chinese, a group of American-born Chinese and a group of Anglo-Americans. They found the Hong Kong Chinese to be most external and the Anglo-Americans to be most internal. The scores of American born Chinese fell between the mean scores of the other two groups (Hsieh, Shybut & Lotsof, 1965).

Personality Development in Two Cultures

A six year study in Austin, Texas and in Mexico City, Mexico, with children of both cultures is now outlined. The most significant features of the research design were the use of two contrasting cultures--Spanish-speaking Mexicans and English-speaking Americans--and the employment of many different types of psychological measures individually administered to large numbers of children of different ages with six years of repeated testing for each child. Starting in the initial year with equal numbers of children drawn from the first, fourth and seventh grades in school yields an overlapping longitudinal design, so that practice and adaptation effects, as well as minor sampling differences at different age levels, could be isolated in the analyses of other major variables. By the fourth year testing, the original first and fourth graders were in the fourth and seventh grades respectively, providing counterparts for comparisons with the initial fourth and seventh-graders, who by then were in the seventh and tenth grades. Similar comparative analyses were possible in the fifth and sixth years of repeated testing as well. Thus one has the advantage not only of cross-sectional comparisons of different age groups but also of the study of developmental trends

within the same individuals over a long period of time (Holtzman, Diaz-Guerrero & Swartz, 1975).

Some of the most striking results are those that involve not single effects, but rather complex interactions among culture, sex and age. A number of findings in the study concerning attitudes, values, family life style and socialization practices within the Mexican and American homes would tend to suggest greater field dependence among Mexican children and greater field independence among American children. From differences noted in the two cultures, one would expect that there would be more value placed on affective, rather than cognitive aspects of life in Mexico, coupled with a preference for a static rather than a dynamic approach to the environment. The Mexican should be more family-centered, prefer leisure to work and external to internal controls. In addition, he/she should be somewhat more pessimistic about life and passive-obedient in style of coping with his/her environment. For the American, the opposite of each of these statements would tend to be true (Holtzman, Diaz-Guerrero & Swartz, 1975).

Communication

Without appropriate communication, there cannot be a true acculturation on the part of the immigrant, nor appropriate helping support.

Bilingualism

Because foreign language speaking individuals have suffered from social, economic and political discrimination, they tend to occupy the lower end of the socio-economic scale. Research indicates that lower socio-economic groups tend to achieve less academic success in American schools because the curricula are generally designed for children of middle class orientation (Gordon & Wilkerson, 1966; Mannino & Shore, 1976).

The effects of bilingualism on intellectual functioning were explored by Peal and Lambert (1962). Monolingual and bilingual 10 year old French children from six Montreal schools in Canada were tested for verbal and non-verbal intelligence. The bilinguals performed significantly better than the monolinguals on both the verbal and non-verbal intelligence tests. Peal and Lambert (1962) propose several hypotheses to explain the superiority of the bilinguals:

1. People who learn to use two languages have two symbols for every object. From an early age, bilinguals may be forced to conceptualize environmental events in terms of their general properties without reliance on their linguistic symbols.

2. Monolinguals may be at a disadvantage in that their thought is always subject to language.

3. The bilingual may have developed more flexibility of thinking because compound bilinguals (when they relate the two language systems) typically acquire experience in switching from one language to another.

However, there is no conclusive evidence to the effect that this is true one way or the other. The exact relationship between bilingualism and intelligence is not known (U.S. Commission on Civil Rights, 1975).

Children all over the world of the most advantaged social and economic groups attend school in a second language and show no adverse effects. In an study by Lambert and Tucker (1972), an experimental group of native English speaking children followed a curriculum totally in French for the first two years of school, including kindergarten and first grade. Thereafter, they received one hour of English language arts a day plus noncognitive subjects such as art, music and physical education in English. All cognitive areas were taught in

French. At no time did these students receive specific instruction in French as a second language and in no way was the curriculum modified to accommodate any learning problem resulting from difficulty with the language. The curriculum was designed for native French speakers. Test results of these native English speaking children were compared with control groups of native English speaking children following a curriculum totally in French. Both of the control groups received one hour a day of second language instruction. Lambert and Tucker (1972) concluded that after five years they were satisfied that the experimental program has resulted in no native language or subject matter (i.e., arithmetic) deficit or retardation in the program. In fact, the experimental pupils appear to be able to read, write, speak, understand and use English as competently as youngsters instructed in the conventional manner via English. During the same period of time and with no apparent personal or academic costs, the children have developed a competence in reading, writing, speaking and understanding French that pupils following a traditional French as a Second Language program for the same number of years could not match. This experiment, known as the St. Lambert Experiment in Canada, showed that middle class children

are not handicapped when taught the cognitive areas in a second language.

In this country, however, the fact remains that many foreign language children have not achieved their maximum educational potential by attending monolingual English schools. If they do not succeed in these English language schools, it is not because they are innately incapable of doing so, but because other factors such as low socio-economic level, low self-concept and teacher biases have had an adverse effect on language learning and learning in general (United States Commission on Civil Rights, 1975).

Bilingual Interaction Analysis

One area in which reliance on observable data has markedly increased is the analysis of classroom behavior patterns. This procedure, commonly known as interaction analysis, attempts to quantify the behaviors of teachers and students for at least four purposes:

1. to describe the current practice operative in the classroom;
2. to monitor instructional systems, programs, or curricula;
3. to investigate relationships between classroom activities and the growth, progress or change of the students affect;

4. to train or augment the training of teachers.

The modern history of interaction analysis as a method of observing classroom behaviors began in the late 1950s with Ned Flanders. His work focused on the categories of behavior style and student learning. Since that relatively recent beginning, well over 200 individuals have contributed to the data base currently available.

Only four studies have been identified that fall into the general category of what could be called bilingual interaction analysis. Probably the most comprehensive study undertaken in this area was conducted by the United States Commission on Civil Rights and reported in Report No. 5: Mexican-American Study--Teachers and Students: Differences in Teacher Interaction with Mexican-American and Anglo Students (1973).

In preparing for the 1973 study, the Commission determined that the aspect of classroom interaction had been omitted in all studies concerning the equality of educational opportunities afforded to the culturally different. As a result, five members of the Commission staff received intensive training in the use of a modified version of the Flanders Interaction Analysis System (FIAS) and undertook the task of encoding classroom behavior in three states. The areas included were the Santa Clara County area of California; four areas in

the state of Texas, including San Antonio and Corpus Christi; and two areas in the state of New Mexico, including Albuquerque and the area near El Paso, Texas. Teachers were notified prior to the visit of the Commission members. The observer generally sat in the back or the side of the room for approximately one hour. During that time, one 10-minute period was encoded according to the Flanders System. The remainder of the time was spent observing other aspects of the classroom, the teacher and the students.

In order not to bias the results, a per-pupil measure was calculated for each type of behavior occurring. In other words, it was not sufficient to compare the number of times that a single item occurred. These measures were obtained for Anglo and Mexican-American students in the following way: The number of times each behavior occurred for Mexican-Americans was divided by the number of Mexican-Americans in the classroom and a similar calculation was made for the Anglo pupils. The difference in the way the teacher interacts with Anglo and Chicano pupils is measured by the disparities in the Anglo and Chicano per pupil measures.

The statistical analysis of the results indicated that of the twelve categories assessed, statistically significant disparities were found in six categories. In

each case, Anglo students received a greater concentration of the desirable behavior. The six categories in which the disparities were statistically significant were praising or encouraging, acceptance or use of the student ideas, questioning, positive teacher response, all noncriticizing teacher talk and all student speaking. This finding was interpreted by the study to mean that Mexican-Americans received significantly less praise and encouragement from the teacher and less often heard the teacher accept or use the ideas they expressed. Teachers also spent significantly less time in asking questions of Chicano pupils than of Anglo pupils (Simoes, 1976). Mexican-Americans also received less positive response from teachers and received less noncriticizing teacher talk. It was also determined that Mexican-American students spoke significantly less during classroom time than did Anglo students (United States Commission on Civil Rights, 1975).

Language

As previously stated, culture is the distinctive life-way of a people who are united by a common language. Native language is a part of natural heritage, a personal possession no less significant than the geography of one's birthplace.

Despite auxiliary help from gesture, pictures and writing, language is and remains a phenomenon of sound. Language cannot be equated with communication. These two are partners in an enterprise of great extent and importance; yet it is a mistake to consider them synonymous. Communication can take place perfectly well without language, but language, in both origin and function, goes far beyond the limits of communication. Men have much in common with animals; food, shelter, family life, mating, birth, play, combat, disease and the will to live are as important to animals as to human beings. But the use of verbal symbols is exclusively human. No animal has ever learned to speak in the human sense of the word. Man and language are inseparable and life without language is nonhuman (Brooks, 1960). The sociolinguist Labov (1972) states that language is a social phenomena. The use of language is a social enterprise; that is, to write or speak to another person involves using some shared conventions and symbols or a language.

Implications for the use of the major language by culturally different groups have been mentioned (Nava, 1970; Rowan, 1970). Referring to factors important to counselors of black youth which are also relevant for the

cross-cultural counselor, Smith (1973) stated the following:

Effective verbal communication forms the foundation for the majority of counseling relationships and the client is expected to communicate his/her feelings and thoughts to the counselor in standardized English which may be a difficult task for the ghetto student. . . . Part of the counselor's success in communicating with the educationally disadvantaged is dependent upon the value that counselor attaches to the counselee's language usage. The counselor must avoid making value judgements on the counselee's code. (pp. 53-54)

Orem (1968), discussing language and urban poor students, suggests that the counselor's responsibility is to communicate with the urban poor, not improve their language usage. This means that just as the disadvantaged students must learn to be facile with standard English to meet the requirements of the classroom, the counselor must learn and develop fluency in the communication style of the lower socioeconomic class, if he/she is to be effective (DeBlassie, 1976). Menaker (1971), however, suggests an important caution with respect to the counselor's use of the subcultural language which is relevant to cross-cultural counselors:

Attempts of middle-class counselors to use subcultural language usually come across as artificial and as demeaning to both the counselor and student. Some words or expressions that come naturally are fine, but these should not be a conscious effort to imitate the student's speech patterns. It is not necessary or desirable. (p. 24)

Those counselors interested in being cross-cultural counselors should receive special training in the language of culturally different groups, e.g. Spanish, Tagalog, Arabic, Vietnamese. In other words, what for some counselors might have come from their own backgrounds (being bilingual and/or bicultural), others should achieve through effective training as part of their counselor training program.

Foreign language learning in this training should be toward a "counseling language": learning useful questions; learning of usual responses. This counseling language will make the counselor feel more comfortable applying all his/her counseling skills. It need not be a grammatical or a literary approach to language learning, e.g. (English) how are you?--(Spanish) Como estas?--(Tagalog) Ka musta ka?--(Italian) Come sta?--(French) Comment vas-tu?

After having cross-cultural counseling training and learning the foreign language in a counseling oriented way, there is not much difference between the role of a counselor in a cross-cultural setting and a regular school counselor. Although the problems encountered might be different from the regular setting, the essential purpose of all counselor activities is to enhance the development of the individual (Levine & Padilla, 1980).

All of his/her other activities, testing, test interpretation, keeping personal records, orientation, research and special studies are important means to that end. They facilitate the development of a program of experience which furthers the student's growth toward maturity. A suggested distribution of activities for any school counselor is very helpful for a good organized plan: student contact (individual counseling 40% and group guidance 20%), teacher consultation 15%, planning 5%, parent consultation 10%, study, evaluation and research 10% (Ryan, 1978).

Linguistic Factors

Each individual, as a result of his unique linguistic experiences, speaks a slightly differentiated form of the language, which linguists call an "idiolect." As a result of parental and peer influence in the course of growing up, the idiolects of people who have been in frequent communication since childhood will tend to be very similar and will differ from the idiolects of persons in other inter-communication groups (Saville & Troike, 1971). A group of similar dialects (usually intelligible) forms a language.

The language limitation is felt when one finds him/herself in need of another language. There are many

immigrants who face this language limitation, e.g. Haitians, Colombians, Russians. There are other immigrants for whom this cultural factor will not be that traumatic, despite some idiolectic differences, e.g. Canadians, the British and the Australians.

Consultation

Because of the newness of cross-cultural and bilingual programs, there is a growing need for bilingual bicultural personnel. Some cross-cultural counselors will be responsible for giving or organizing some inservice training for the bilingual staff.

Helping other counselors clarify the needs of the bilingual student is common, but the cross-cultural counselor also needs to keep in touch with the regular school counselor for mutual cooperation and coordination of programs. Teachers, administrators and other staff members might consult with him/her for explanation and clarification about the education and acculturation of these students (Klovekorn, Madera & Nardone, 1974).

Family Contact

A major purpose of the cross-cultural counselor is to bridge the gap between the student's home and school experience. Meetings, letters, newsletters and notices

are sent home in the native language of the parents and visits are made to the homes. The cross-cultural counselor cannot be afraid of meeting adults who have different values than his/hers (Ho, 1974). Time allocation for visiting homes is needed. Many parents will become better involved through conferences with teachers and counselors, once they have been visited by the counselor. Also, for the benefit of the counselor, observations of different family settings are available through these visits (Brammer, 1978).

Cross-cultural Counseling

The use of the term cross-cultural counseling in the literature is a rather new occurrence receiving attention only during the last two decades. To create further confusion, such terms as transcultural counseling, intercultural counseling and minority counseling are frequently used interchangeably in the literature (Copeland, 1983).

Definition and History

Cross-cultural counseling may be defined as a counseling relationship in which two or more of the participants differ with respect to cultural background, values,

norms, roles, life style and methods of communication (Sue, 1981).

Counseling and guidance in the United States were geared to serve the masses and focused on the average homogeneous white student. Until the 1950s, the major goal was to facilitate the "melting pot." As mentioned before, only after the 1954 Supreme Court Decision of Brown vs. the Kansas Board of Education, the Civil Rights movement of the 60s and Lau vs. Nichols (1974) was the discontent among culturally different groups openly expressed. This turn around produced an overt behavior of pride within culturally different groups. Phrases like "black is beautiful," ethnic identification like La Raza (for Mexican Americans) and educational movements like the Bilingual Education Act (1968) gave certain recognition to those that felt treated unequally in the land that has "liberty and justice for all."

Theory--A Global Perspective

Those involved in theory building for cross-cultural counseling have moved from a provincial to a more global perspective. Attention is now being given to cultural values and perceptions of various subcultural groups in the United States as well as to international student populations (Dawis, 1978; Ferguson & Meadows, 1978).

Although relying heavily on universal (etic) psychology concepts, many theorists are focusing on research conducted to examine cultural (emic) variables of subcultural groups (Copeland, 1983). Kluckhohn's classification of value has served as a framework for understanding how a particular subgroup may vary when compared to a western value orientation (Kluckhohn & Strodtbeck, 1961). Some authors have compared the cultural differences of racial minority populations in relation to counseling needs from a global perspective (Henderson, 1979; Pedersen, Draguns, Lonner & Trimble, 1981; Sue, 1977).

The Existential or Macroscopic Approach

Several philosophies have been recognized as approaches to cross-cultural counseling. Vontress (1979) proposes existentialism as a philosophy that makes it possible for counselors to bridge cultural differences. Three concepts--Umwelt (the physical environment), Mitwelt (the interpersonal world) and Eigenwelt (one's inner world)--offer significant philosophical assistance to counselors wishing to overcome cultural encapsulation because, although surface cultural differences exist, humans are fundamentally more alike than they are different.

The Umwelt concept enables cross-cultural counselors to have a telescopic view of human beings. From a mental, miniaturizing distance, they see people, in spite of their different external appearances, as members of the same species, living and moving among a staggering organic diversity (Wilson, 1978).

The Mitwelt concept, introduced by Binswanger (1962) is often translated into expressions such as interpersonal world, the being with the world and the world of interpersonal relations. It was and remains an advantage for people to live together in social units: families, clans, tribes and nations. With this comes the concept of interpersonal tension with emotions such as fear, anger, rage, hatred, guilt, pride, despair, suspicion, envy, jealousy, lust, grief, disappointment and aggression which Gross (1978) considers common to all humans.

The Eigenwelt concept is the part of self that is difficult to share, because it is housed in the human body. Eigenwelt is generally translated as personal or private world.

The Vontress proposal is an attempt to integrate the three major foundations of the three principal western psychologies. The influence of Umwelt on human behavior is a major concern of behaviorism. The impact of Mitwelt

on mental health is one of the preoccupations of humanistic psychology and the contribution of Eigenwelt is the main psychoanalytical explanation of neurosis. According to Ahia (1984), Vontress is a victim of his culture. Absent from the theories is the Welt, the supernatural motif that underlies African epistemology and cosmology and absent, too, is the Yoga, a well known eastern psychological/philosophical system.

Classification of Social Psychological Deviance

Normal and deviant behaviors do not have equal definitions across cultures. What is considered normal in one culture may be considered deviant in another and vice versa.

A look at the available literature (Kaplan, 1961; Marsella, 1980) suggests that the classification of deviant behavior and psychopathology is far from enjoying cross-cultural significance. Is it possible for a patient diagnosed as a schizophrenic in America to be considered healthy in the Solomon Islands (Ahia, 1984)? The role of the drunkard in an Oaxan village is that of an entertainer, while in the Western Protestant ethic psychopathology, the drunkard is in need of therapy (Dennis, 1975).

This situation is supported by the researcher's experience as a child in Havana, Cuba, in connection with an old bearded elegant man whom she saw always dressed with a black hat and cape. He called himself "El caballero de Paris," (the gentleman from Paris). He could be seen everywhere with his fantasy, but everyone respected him and children just loved him. He was part of the Havana tradition. He never harmed anyone and no one ever mentioned that he should be institutionalized. In the opinion of the researcher, he would not have been as free in the United States dreaming of being someone else.

Social order has been able to change even within the cultural sphere. For instance, the Santeria was considered an outcast religion for the strong Catholic population in Cuba 25 years ago. Today it survives as a way to help some Cubans adjust to their new surroundings resulting from their immigration to the U.S.A. The social-psychological deviant classification that homosexuals have in the U.S.A. seems to be diminishing at this time. Even this group is trying to gain protection under the umbrella of "minority group."

Counseling Is American

Western counseling theories and practices are not universal; they can, however, be shared with other Eastern and African theories for mutual benefits.

Guidance and counseling have only a contemporary history, and it is a North American one. It was only two decades ago that the term guidance appeared in Ethiopian educational literature (Yusuf & Bradley, 1983). South African guidance and counseling services are influenced by political and economic factors more than by psychological theories (Dovey, 1983). It was not until the end of World War II that the philosophy of guidance, as defined by American concepts, began to influence the Japanese school system (Watanabe & Herr, 1983). The term counselor in Latin America is equivalent to "consejero" and that means one who gives advice. It is a more active role on the part of the "consejero" than the counterpart American counselor, e.g. the counselor might give advice instead of waiting for the client to make up his/her own mind. The list of differences is virtually endless when comparing counseling trends worldwide.

American counseling, less than a century old, is an institution created to meet the problem of individual identity and direction in a pluralistic society. Lee (1984) summarizes what should be part of the cross-cultural credo.

As counselors cross cultures, it is imperative that we realize that our theories, techniques and the profession itself are cultural phenomena reflecting our culture's

history, beliefs and values. Without this awareness, it is likely that in the process of trying to respect and be sensitive to different cultures, we end up destroying differences or being totally ineffective. (p. 596)

Research

Ahia (1984) points out that research articles are authored by Americans or co-authored by individuals who were originally from other cultures but have long been residing in the West and have lost touch with the realities of the culture under study. This fact limits the cross-cultural or cross-national application. Ahia (1984) proposes a cross-joint research effort where two or more people from different cultures or countries join in a single study. Casas and Atkinson (1981) maintain that overgeneralization, misuse and misinterpretation of research data are an extremely common occurrences in cross-cultural research. Referring in particular to Mexican American students, DeLeon (1959) mentions the lack of action research on culturally different groups:

1. What should the rationale be for an educational philosophy adequate to meet the needs of the Mexican-Americans?

2. What are the needs of any Mexican American community where an educational program is to be effected, together with the needs of all its individuals of various ages, abilities, interests and socio-economic status?

3. What is the acculturation process and what part does its dynamics play in the growth of human personality?

4. How can the school provide a more adequate program based on the dynamics of acculturation and the needs of the community?

5. What methods and techniques are necessary to make the learning process more meaningful and functional for a youngster adjusting to the demands of two cultures?

6. How can measuring devices be constructed and standardized to measure the Mexican-American's learning experience for diagnostic, remedial and placement purposes?

7. How can teacher-training institutions prepare personnel for working with Mexican-Americans, including teachers for all levels of instruction, administrators and people for student-personnel services?

Although many of these questions are beginning to have some answers and DeLeon made these suggestions in 1959, this type of action research is still needed.

Goals

The goals of counseling are particularly elusive when the student and counselor come from different cultures or value perspectives. These differences in

background will result in differentiated value perspectives that will in turn radically affect the appropriate counselor interventions (Pedersen, 1978; Sue, 1978).

Arredondo-Dowd and Gonsalves (1980) state the compelling reasons to prepare culturally effective counselors very clearly:

1. The multicultural overtones of the American population.
2. The growing number of new immigrants and refugees.
3. The expressed and perceived needs of counselors working with multicultural groups.
4. The naming of counselors as "necessary" recipients of federal training funds to develop better bilingual programs in 1978 when the Bilingual Education Act was amended.

Various authors have suggested that training programs should include at least four components (Copeland, 1982; Henderson, 1979; Sue 1981): a consciousness raising component, a cognitive understanding component, an affective component and a skill component. The consciousness raising component consists of utilizing various activities to assist the counselor in becoming familiar with a particular culture. Sue (1981) has pointed out that most programs to date have stressed

consciousness raising and affective and cognitive training but have not adequately addressed the skills component.

Relevant Studies

In a study by Ross (1984), a cross-cultural comparison of adult development included a group of U.S. born males with a group of men who had immigrated to the United States from Mexico. All were men over 40 years old. It was found that the groups had some similarities in the following areas:

1. Family orientation: The desire to have and protect a family.
2. Lack of mentors: The majority seemed isolated from adult males.
3. Transitions: Most of the transitions were the result of external events, but the members of the groups had an internal readiness for change.
4. Work ethic: The desire to work and succeed.

The groups had some significant differences in the following areas:

1. Level of education: The U.S. born males had 12 years of education, while the immigrants had 5 to 6 years. Therefore, career choices and life goals were different.

2. Family mentoring: For the immigrants, a type of family mentoring was found in the United States.

3. Occupational goals: For the U.S. born males work was viewed in terms of status or achievement. For the immigrant work was seen as a means toward security and independence, but no high work achievement goals were set because of limited education.

4. Role of the extended family: Although focusing on their nuclear families, e.g. spouses and children, the immigrants maintained a strong relationship with parents, siblings, aunts, uncles, grandparents and cousins.

5. The immigrant's transition: Unique to the immigrant group was the adjustment to the new culture.

Because of differences in the goals and education of the participants, the study concluded that counselors should practice the following:

1. Use a biographical interview to gain a perspective on a particular client's transition.

2. Identify and use older males within the client's family as a natural support system.

3. Take time to understand the unique life experiences and values of an individual to reduce cultural biases.

Copeland (1983) summarizes the types of competencies that should develop in skills building areas:

1. The counselor must develop the skills to make "isomorphic attributions" about the client's behavior; i.e., he/she must understand how the client perceives the social environment and evaluate the behavior in that context.

2. The counselor must be able to identify the problem of the culturally different client and select appropriate techniques of remediation.

3. The counselor must be able to determine client expectancies concerning the outcomes of the counseling process.

4. The counselor must have the skills to assist the client in transferring insights and behaviors learned in the counseling setting to everyday situations once counseling is terminated.

Psychological tests have been traditionally used in counseling settings. The counselor must develop skills to determine whether tests developed in a dominant culture are relevant for use with specific subcultural groups. When and if these tests are used, the cultural background and experiences of clients must be considered in the interpretation.

The problem that the counselor will encounter is that the appropriate testing material many times is missing, because culturally biased tests are in

existence. Some intelligence tests like Cattell's tend to be "culture-common" rather than "culture-free." The performance in such items is free from cultural differences, but not from cultural influences (Anastasi, 1968), e.g. the use of blocks and puzzles in intelligence assessment is prevalent in Western civilization but not in African civilization. Sometimes translations do not have the same original psychological meaning in the target language (Secretst, Fays, & Zaidi, 1972). The need might occur to change an item completely because of a different implication in that particular culture. The utilization of personality tests in cross-cultural counseling and research situations is necessary. To both the counselor and the researcher, the selection of personality tests for the bilingual student is a very important factor (Butcher & Garcia, 1978).

Until fairly recently, most standardized tests were constructed by Anglo-Americans, who sometimes clumsily violate the feelings of the test-taker without even knowing it. The test publishers have been not so much culture biased as they have been "culture blind." Fitzgibbon (1971) mentions some concrete examples of changes in test development procedures dealing with content validity:

1. The Test Department of Hartcourt Brace Jovanovich, Inc., pays close attention to the set of criteria developed by the Committee on Racial Equality of the Great Cities Research Council for evaluation of instructional material.

2. The test publishers have included on the professional staff, both in full-time and in consultant roles, persons who can help them avoid "culture blindness."

3. They have conducted a number of special tryout and research projects using test materials with groups of minority pupils to permit them to observe more directly how well the material functions with these minority pupils.

4. With tests whose results are frequently used to predict future achievement, the test publishers have been studying the performance of various subgroups separately to see whether the tests are differentially predictive for the several groups.

Several counselor educators and counseling practitioners have indicated the need for better understanding the culturally different client (Arbuckle, 1972; Elliston, 1977; Sue, 1978; Van Buren, 1972; Wrenn, 1962). Some authors have noticed and have described the needs and concerns of different ethnic racial groups: Blacks,

Haitians, Latinos, Puerto Ricans, Asians, Chinese Americans, Filipinos, Native Americans (Christensen, 1975; Ruiz & Padilla, 1977; Seligman, 1977; Sue, 1977; Vontress 1969). Parker and McDavis (1979) emphasized that counselors need to be aware of their own attitudes and stereotypic views toward minorities in order to produce effective changes within themselves. The common theme and recommendation is that to be culturally effective, counselors must learn about and from their clients, demonstrating the nonjudgemental, value-free approach characteristic of their role (Arredondo-Dowd & Gonsalves, 1980).

Although focusing on Native Americans, Ryan (1969), offers the following practical guide for counselors who want to understand a culturally different group:

1. Study carefully the local history of the culturally different group. This may involve a review of appropriate social science literature.
2. Spend time as a particular observer in process observation of local culturally different customs.
3. Analyze data regarding school achievement and work histories of youths representing the ethnic group.
4. Analyze carefully your feelings regarding the culturally different group.

5. Study the attitudes of all local cultural groups. How do they feel about the particular cultural group you are researching?

In general, whether cross-cultural counseling is direct or indirect, the effective counselor can be described as a unique individual, open minded, tolerant for ambiguity, experienced in counseling with others, spontaneous and flexible, knowledgeable about self and others, with a thorough knowledge of the behavioral sciences and with a commitment toward helping people to change (DeBlassie, 1976).

All the skills acquired in a cross-cultural training program are designed to complement and not substitute for good counseling techniques already in practice. Besides having a sound preparation as a counselor, his/her experiences in life have to include close contact with other cultures and races. Within the cultures and races there are differences when one deals with different socio-economic status. For example, Cubans came in the sixties to this country by their own will, because of their belief in democracy. Puerto Ricans come to the mainland to improve their economic status (Christensen, 1977; Vazquez de Rodriguez, 1971). Many Vietnamese were practically forced to leave their country once the American troops left Vietnam in 1975. A great number of

them came to the United States. Arabs might come just to learn English or learn about another culture, without having either economical or political reasons. An awareness of such differences is necessary in cross-cultural counseling.

Culturally different students entering the American educational system are a product of their cultural, racial and socio-economic status. They have world views that actually constitute their psychological orientation in life and determine how they think, behave, make decisions and define events (Sue, 1978).

One means of preparing culturally effective counselors is to offer training programs in which students can gain expertise by learning about culturally diverse clients and working with them in a counseling setting. However, some research on cross-cultural counselor training has gone so far to say that no significant difference between treatment and control group trainees was found on three dependent variables--emphatic response, attending behavior and anxiety--(Christensen, 1984).

Pedersen (1978) presents four cross-cultural skills in counselor training: articulating the problem, anticipating resistance, diminishing defensiveness and learning recovery skills. This interesting model tries to

view the problem of communication from the client's perspective.

Characteristics of the Culturally Different

According to Arredondo-Dowd (1981), immigrants possess the stamina and ambition to escape from the stresses and hardships of life in their home country. They left because the opportunities for advancement were limited. Those who emigrated were described as upwardly mobile because of apparently visible successes in the new homeland. But if first generation immigrants deal with the problem of uprooting by maintaining their cultural traditions, the younger generation will try to come to terms with this situation by incorporating the best of both cultures. This adaptation occurs because culture evolves and the focus of culture is on the individual (Brooks, 1972).

In a cross-cultural comparison of adult development, Ross (1984) points out that the overwhelming reason for Mexican-Americans to come to the United States was to join family members and a very powerful desire to work. This fact was reinforced by previous studies (Chandler, 1979; Portes, McLeod & Parker, 1978; Tiend, 1980).

Generalizations, however, cannot be made because the immigrant experience is different for everyone. Since 1970, the number of Cubans, Mexicans, Puerto Ricans and other Spanish speaking people, called "Hispanics" by government census takers, has risen from 9 million to more than 15 million, a 61% increase, the largest gain of any culturally different group in the nation. At this rate, by the 1990 census, the Hispanic population will have nearly doubled again, to 27.3 million. These numbers represent millions of different individuals with many different stories of struggle, success and failure. They include millionaires and aristocrats and countless hardworking taxpayers. The most reliable census figures, however, fail to take into account the numbers of Hispanics who are living and working in the United States illegally, estimated to be an additional 7.4 million (Ehrlichman, 1982).

Although united by the Spanish language and by the Catholic religion, these Hispanic groups may mix, but so far they have failed to blend. For instance, upwardly mobile Floridian Cubans have felt little in common with Mexican-American migrant citrus pickers ("It's your turn," 1978; Newman, 1978). Of the Hispanic population, well over 800,000 are Cubans. Most of them arrived since

Castro's regime began in 1959 and they are mainly located in Florida.

According to Strategy Research Corporation's survey in 1984, the total Hispanic population has spending power estimated between \$70 billion and \$80 billion a year. Because of these figures the number of agencies that specialize in marketing to Hispanic consumers is growing, just as black-oriented agencies sprang up more than 10 years ago to serve that vital segment of the population (Reed, 1984). The strongest characteristic of the Hispanic population is that it is more family oriented than any other. In addition, the Hispanic family spends almost one fourth more of its income in grocery stores than does the non-Hispanic family (Reed, 1984).

The majority of the Cubans that came in the sixties to this country were professionals from medium to high socio-economic status. The 125,000 Cubans deported by Fidel Castro in 1980 from the port of Mariel suffered through political survival in Cuba and have received the stigmatization of being called "Marielitos" which refers to the 1,800 who were identified as having come directly from Castro's jails and asylums.

The motives for coming to the United States vary widely and include political oppression, religious

persecution and a search for better living and working conditions.

Race

Latin America has shared a common sociological formation with the United States. When Spaniards arrived on the new continent, Indian civilizations were exposed: the Arawaks, Mayans, Incas, Aztecs, Chibchas and other tribes. Some of these tribes survived the Spanish intrusion, but many perished in their fight to keep what was theirs.

When the Spanish kings granted "asientos" or rights to bring slaving ships to the Caribbean ports, the Africans were brought as ideal sources of labor for sugar and tobacco plantations. As far as crowded, unsanitary conditions, rations and death rate were concerned, the slave ships of the 1600's made the Yankee slave ships of the 1800's seem like pleasure cruises (Bailey & Nasatir, 1960).

However, this commonality with the United States sociological formation ends here. Although pure blacks, whites and Indians exist in the Hispanic population, a mixture among the three races formed a kaleidoscope of colors. In general, racial conflict is unknown.

For the black Hispanic, the Indian Hispanic and the mixed groups like the Mestizo (white, black and Indian) and the "Mulato" (black and white), their acculturation problems might be greater when they come to the United States. They might experience the same traumatic experience the Haitians have (Seligman, 1977).

In the United States, the so called "melting pot" has been a myth because the color of an individual's skin defines an aspect of his/her subculture. Vontress (1971) adds that color differences have resulted in racial separatism, which in turn contributes to cultural differences. People who are separated one from the other for whatever reason develop over a period of time unique ways of perceiving and relating to their environments. Although blacks are products of the American culture, their subculture has telling and lasting effects on their behavior, on their attitudes toward themselves and on their attitudes toward whites.

There are not many black Americans who broke the chain of slavery and rose to become great educators in this country without bitterness. One was Booker T. Washington. Washington's diplomatic approach to the problems of his race has caused his philosophy and teaching to be persistently attacked and disparaged by those who appear not to understand the reality of life in

America. He stated his belief concisely in the following passage:

I tried to emphasize the fact that while the Negro should not be deprived by unfair means of the franchise, political agitation alone would not save him and that back of the ballot he must have property, industry, skill, economy, intelligence and character and that no race without these elements could permanently succeed. (Washington, 1901/1970)

According to Shipp (1983), black Americans are bound to African world views. It is a human heritage. The key to helping black clients lies in understanding black behavior as it integrates with African ethos. Black Americans, who are estranged from African traditions and customs, exhibit parallel customs and traditions: extended family, elasticity of time, religious emphasis, respect for old age. Counseling modalities that address the black client's disposition for group work, sameness, or commonality are indeed most compatible with African orientations. This structure suggests that group work may be the treatment of choice with black clients (Shipp, 1983). Seligman (1977), in her study of the immigration of Haitians to the United States, also suggests that a client centered group counseling approach is best for the Haitians. Ninety five percent of the Haitians share the African heritage with black Americans, sometimes called Afro-Americans, that extends back to Africans who were

taken from their countries and enslaved. However, the two groups mix little socially.

DeBlassie (1976) concludes that the Mexican American adolescent is influenced not only by the negative status accorded him/her by many Anglos, but by his/her color as well. Stoddard (1973) also discusses the implications of skin color for Mexican American youths:

1. Many studies have shown that Mexican-Americans are highly sensitive to skin color and avoid identification with darker-skinned races; they oppose intermarriage with blacks.

2. There are marked differences between older Mexican-Americans and younger ones in preoccupation with skin color and its relevance for ethnic identity, with the latter being more preoccupied.

3. Once an individual has internalized the idea that light skin is more desirable than dark skin, he/she begins to develop a negative attitude toward himself/herself, an intense self-hatred that produces feelings of inadequacy and inferiority.

4. When social and economic opportunities are consistently offered to the lighter-skinned person in the larger society, darker-skinned members develop feelings of despair and hopelessness.

5. Skin-shade consciousness within the culturally different group produces segmentation and marital barriers.

The adaptation of Haitians to the United States has been more difficult than other immigrant groups because they are black. Their needs are very different from those of Afro-Americans. Because Haitians come from a predominantly black country (95% of the Haitian population is black), the racial prejudice they experience in the U.S. is traumatic (Seligman, 1977). Leyburn (1955) points out that Haitians also consider that lighter-skinned blacks are more prestigious than those who are dark-skinned.

Religion

Religion is always to be found at the base of social structures. Almost every child begins his/her encounter with the divine and the supernatural very early in life. No matter how his/her reactions to these may change and modify as he/she grows older, religion will continue to have a distinct effect upon his/her thought and action (Brooks, 1972).

The religion factor is not as strong in the lives of many Mexican Americans with respect to church attendance as it is in their philosophical outlook. The

apparent apathy on the part of lower-class Mexican American youth may be symptomatic of the acceptance of a philosophical outlook on life that says that poverty is the will of God. As another example, the dogma of the Catholic Church with respect to the virginity of Mary may provide a model for many of the Latin American young women in their hesitation to engage in premarital sexual intercourse (DeBlassie, 1976).

Although the majority of Latin Americans that come to this country are confirmed Catholics, there are also many Protestants and many professing Judaism. For instance in Cuba, Cuban-Jews were very successful in business in the pre-Castro era. Contrary to the passive religious attitude of the Mexican Americans, other Latin American immigrants, especially the Cubans in Florida, are very active in church attendance and involvement. In general, religious leaders, priests and ministers, regardless of religious affiliation, exert a great deal of influence on the Hispanic population.

The official religion of the Haitians is Roman Catholic, but most Haitians practice both Catholicism and Voodoo (Rey, 1970). The Voodoo leader is the "houngan" and his knowledge is based on human behavior and the effects of herbs and roots (Seligman, 1977).

Santeria is described by Sandoval (1979) as an Afro-Cuban religious system which has essentially African world views and rituals. Many Cubans in Dade County suffer from feelings of ambivalence, lack of control, confused identity, lack of purpose and direction. For many of them Santeria offers aspects of support and the help they seek (Sandoval, 1979). Because organized religion was openly opposed by the Castro government, alternative belief systems such as Santeria appear to have become far more popular. Santeria has taken root in several areas of the U.S., primarily Florida, New York, New Jersey and California. The Santeria's leader is called santero/a. He/she diagnoses disease and prescribes treatment by means of various divination systems, his/her own intuition and the successful experiences of other healers.

The Culturally Different in Higher Education

Mexican-Americans are severely underrepresented in universities and 4-year colleges. Mexican-Americans (Chicanos) in the 1980 U.S. Census represented only 5.1% of the population with 4 or more years of college and the Mexican American women (Chicana) were only 2.8%.

Casas and Ponterotto (1984) explored the sad situation of the Chicana whose status will remain low until their educational attainment is greatly improved. Once the Chicana is enrolled in college, she might encounter financial and academic problems. More counseling support is needed. The lack of command of the English language might be a problem and remedial language courses should be available.

In a study by Zuckerman (1981) of black college women (and reentry students) it was interesting to note that, although black women are still a minority in higher education, this group is going toward non-traditional careers. This study also showed that religious upbringing, mother's educational attainment and birth order significantly predict students' sex role related goals and attitudes. This reiterates the fact that counselors must consider individual, as well as cultural differences, in order to understand the students' goals.

Students' perceptions of a southeastern urban community college were studied by Armas and McDavis (1981). The three student groups compared were the white, black and Hispanic. The results of the study indicated that each group had different expectations and goals. This situation leads to the conclusion that a need for research in this area is essential.

A continuous effort to maintain the cultural identity of each ethnic group, as well as bringing these groups together in a sharing experience at the college level, should be emphasized. This is not to suggest racial or cultural separatism but to stress the importance of respect for cultural heritage. Academic programs, social activities, seminars, workshops and cultural events are effective ways for a student development staff to meet this challenge.

In another study by Helms and Giorgis (1980), the world views of three cultural groups of college students were compared: black American, African and white American. This study confirmed Sue's (1977, 1978) conceptualization of locus of control that implies that a person's world view probably affects her or his psychological adjustment. The study showed that the world view of black students was more consistently external locus of control, with an external locus of responsibility (EE), while that of white students was consistently internal locus of control, with an internal locus of responsibility (II). The world view of African students oscillated between these orientations depending on how locus of responsibility was measured.

Hsu (1963), several years before, described the Anglo-American personality as "individual centered." The

Western culture as a whole can be considered to be internally oriented and its members can be expected to exhibit an internal locus of control.

The Extended Family versus the Nuclear Family

Most of the Spanish-speaking groups tend to keep a close tie with all members of the family, including cousins, aunts, uncles and grandparents. Many of the children's achievements are motivated by family pride. On the other hand, the sociological system of the U.S.A. is based on the nuclear family. According to Christensen (1975), for the Puerto Rican, the family is

More important than for the typical American. Among Puerto Ricans, the family and extended family are often sought out for help more readily than is a counselor: research, in fact, indicates that the family is the source of greatest help. (p. 354)

The oriental world has a great respect for the elderly. The admiration for their aged ones is based on their experience and their wisdom. Another group that has the extended family concept is the Haitians. Their extended family resembles a small community, although this does not always characterize the upper-class urban family. Godparents are very important in the family structure and are generally treated as part of the natural family. The rural families tend to be matriarchal and child centered and parents exert a strong influence

over their children, even when the children are grown (Seligman, 1977).

Probably the most accurate portrayal of Mexican American families with respect to variations over time and space is given by Grebler et al. (1970) in the following conclusions:

1. The needs of the Mexican American family collectively supersede the needs of each individual member.

2. The "traditional Mexican family" is, in fact, far from an integrated whole and its fate in the second and third generations involves several kinds of change such as the role of women in society, educational goals and socioeconomic status.

3. The internal structure of family relationships has been reordered as Mexican Americans have moved more fully into urban middle class situations and culture.

4. The importance of the family has not declined. However, the importance and elaboration of, for example, a woman's relationship to her sister may have declined while the importance of her husband has become enhanced.

5. An actual decline in the importance of some values has occurred. This fact might include changes in the traditional definitions of masculinity as a result of

the changing work situation, exposure to new values and new models of both masculinity and femininity and higher levels of living.

Szapocznik, Faletti and Scopetta (1977), recognizing the breakdown of the Cuban extended family, report that, because of the intergenerational differential rates of acculturation, the extended family has become a liability and a major source of stress and disruption. What was once a valued role for the elder, to be an authority figure in the family, is now considered by their modern Americanized children and grandchildren as interference in their internal affairs. The intergenerational differences in acculturation have accelerated the disruption of the nuclear and extended families and caused these elders to become isolated from their children and grandchildren.

Competition versus Cooperation

Competition among human beings is a complex and fascinating phenomenon. It appears to begin early as a function of normal childhood development. Its continuation is not ordained, however, as evidenced by the fact that there are human cultures that are cooperative in nature (Elleson, 1983).

Bank and Kahn (1982) take the position that, although competition can be detrimental, a limited amount

among siblings seems to stimulate constructive growth in the areas of developing skills of negotiation, defining and asserting oneself, being a gracious winner or good loser and learning to overcome anger.

The theory of classical Darwinism posits an inherent tendency toward competition leading to the survival of the fittest within and among species (Rosenbaum, 1980). Montagu (1966), however, supported the drive to cooperate as the most dominant one. Margaret Mead (1961), in her classic study of competition and cooperation among primitive cultures, concluded that it is the social structure of the society that determines whether individual members cooperate or compete with one another.

As a general rule Latin Americans are cooperative. Children learn cooperative and sociable behaviors and are rewarded at home because of them. In the North American schools, however, competition is fostered among students. Conflicts arise because the Latin American student is accustomed to functioning in a group situation where cooperation is expected. The North American teacher will often consider this student unruly and inclined to cheat for offering or seeking help from others (Concha, Garcia & Perez, 1975; Vazquez de Rodriguez, 1971).

Bicognitive and Biaffective Individuals

For an individual who lives in bicultural worlds, effective adjustment requires acceptance of both worlds as well as skills to live among and interact with both cultural groups. To learn about the host culture is clearly adaptive, but simultaneously to discard those skills which effectively allow them to interact with the culture of origin, such as language and relationship style, is not adaptive. Thus, in bicultural settings, when adaptation to a host culture occurs in the way that acculturation has been traditionally conceptualized, i.e., adopting the host culture and rejecting the culture of origin, then this behavior inherently leads to psychological maladjustment (Szapocznik, Kurtines, & Fernandez, 1980).

Bilingualism implies functioning in two languages; bicognition suggests that thought processes occur in two modes. Ramirez and Castaneda (1974) suggested that Mexican American (and other Latino) students can be taught to be bicognitive, because functioning effectively in two cognitive styles allows them to participate more fully in both the Mexican-American and mainstream American cultures, helping them to achieve a bicultural identity.

Ramirez and Castaneda (1974) used the term, "field independent," for people who prefer more solitary, impersonal situations and the term, "field sensitive," or "field dependent," for people who prefer interpersonal situations which involve them with others. These writers suggested that Mexican-American children and women tend to be more field sensitive in cognitive style, whereas Anglo American male children are more likely to be field independent.

Since experiences affect behavior that is culturally defined in different ways, it is quite possible for the immigrant in general to function effectively in both the independent and sensitive fields and, therefore, be a bicognitive biaffective individual. For this to become true, a support system should exist. Counselors, teachers, administrators, social workers, school psychologists and church leaders have to be aware of this potential. Although applicable to every immigrant, Hernandez and Cariquist-Hernandez (1979) said the following about the Latinos:

We continually advocate the development of bicognition of Latino students. We defend this because Latinos develop hierarchies of abilities, solve problems in two languages, process information in two cognitive styles and reflect in two cultures. They are not limited, therefore, to one set of abilities, but have two sets of abilities that can produce

effective, productive individuals if they receive the proper guidance and assistance along the way. (p. 157)

Summary

The review of the literature has given evidence that while cross-cultural counseling is a very complex process, it is not an unattainable goal. Cross-cultural counseling could be a strong element of the counseling profession and could also be another excellent area for the application of counseling theories.

Most of the research has shown that, through culture, personality is formed and developed. Several studies have found that acculturation is a dilemma for the immigrant. Through a capable support system and mentorship, however, acculturation problems can be minimized.

Numerous studies have also demonstrated that acculturation means that people do not necessarily remain in a particular cultural tradition all of their lives. There is the possibility that the bicultural and bicultural immigrant functions well in both worlds, without the need to reject the mother culture. Positive acculturation, however, is not unilateral. It is a combination of efforts of the immigrant and the people in the new land with whom the immigrant associates.

Several studies show the important role that education plays in this process and it is in this area that adequate cross-cultural counselor training must be implemented. Several significant studies have been directed toward this topic.

While most of the research is geared toward training that assists counselors in helping people to change, such training must include the kind of information and outreach required for a successful cross-cultural effort. It is only then that the counselor can transmit the desire to help and understand the culturally different members of society.

Developmental researchers have supplied a series of theories to understand culturally different groups. The erroneous inclination to identify them all as having the same needs and disadvantages is diminishing and, although some generalizations are permissible, it is the individual in the long run who has to be attended with his/her cultural background, his/her time of immigration, his/her socio-economic status and educational preparation.

The acceptance of counseling as a Westernized philosophy has been established . In addition, research supports the recognition of Eastern and African theoretical approaches and philosophies.

Some studies have found that cross-cultural counselor training has not had any significant effect on participants' emphatic response, attending behavior and attitudinal change. Additional study in this area is needed to determine more conclusive results. The majority of studies, however, seem to support the belief that cross-cultural counselor training will facilitate a beneficial acculturation for culturally different groups.

With the diversity of the Hispanic population, as well as other culturally different groups, it is imperative that the counseling profession prepare effective counselors with solid training in cross-cultural counseling. With this increasing population, it is virtually certain that every counselor will have a culturally different student in his/her educational setting at some point in time.

The importance of this study remains in its potential contribution to supply more information to help develop a curricular component on cross-cultural counseling. If cross-cultural counselor training proves to have a positive effect on students in training, the counseling profession will benefit by broadening its helping power to those culturally different groups that need the "American chance."

CHAPTER III METHODOLOGY

The purpose of this study was to assess the effectiveness of three different intervention procedures on cross-cultural understanding for graduate counselor education students. This research focused on the Hispanic population which is the fastest growing culturally different group in the United States and has a heavy concentration in Florida.

This chapter presents the methodology for the study. The topics included are the research design, the population sample, the hypotheses, procedures, instruments, data analysis and limitations.

Research Design

A multigroup pretest-posttest control group design was used in this study. According to Huck, Cormier and Bounds (1974), the multigroup pretest-posttest control group design consists of

1. "Random assignment of Ss (subjects) to three or more groups.
2. Collection of pretest data from each subject.

3. Exposure of each group of subjects to a different treatment condition," (p. 270) except the control group which receives no treatment.

4. "Collection of posttest data from each subject." (p. 270)

Each group was measured or observed twice, once at the beginning of the study and once at the end. These measurements served as the pretest and posttest, respectively. All the groups being compared were similar to each other in terms of their characteristics at the beginning of the study. Measurements or observations of the dependent variables were collected at the same time for all groups. The groups differed in one very important manner, the training which was given to each in cross-cultural counseling between the administrations of the pre- and posttests.

"In diagramming a multigroup pretest-posttest control group design, there is one row of symbols for each of the different comparison groups. An R at the beginning of each row designates random assignment" (p. 271) of treatment to groups. An O immediately following each R denotes the collection of pretest data (O_1, O_3, O_5, O_7). The different treatment conditions are designated by an X with different subscripts (X_1, X_2, X_3). Finally, the letter O is used at the end of each row to indicate that

posttest data is collected from the Ss in each group (O_2, O_4, O_6, O_8) (Huck, Cormier & Bounds, 1974). This design is represented as follows:

R	O_1		O_2
R	O_3	X_1	O_4
R	O_5	X_2	O_6
R	O_7	X_3	O_8

The dependent variables studied in this research were divided into two categories: cognitive and affective.

The cognitive variable included

1. Knowledge of the characteristics of the Cuban-Americans in Florida and their acculturation problems.
2. Knowledge of cross-cultural counseling skills used to help in the acculturation process of Cuban-Americans in Florida.

The affective variables were

1. Tolerance which is characterized by permissive, accepting and non-judgemental social beliefs and attitudes.
2. Flexibility of thought which is indicated by the adaptability of a person's thinking and social behavior.
3. Responsiveness to others which is identified by the individual's interest in and responsiveness to, the inner needs, motives and experiences of others.

The independent variables were the training programs on cross-cultural counseling training.

Population Sample

This research study was conducted at the University of Central Florida. With a student population of over 16,000, it is the fastest growing state university in Florida. The campus, located 13 miles east of downtown Orlando, is also within commuting distance of Melbourne, Cocoa, Daytona Beach and Titusville. Female students outnumber the males. The students range in age from 17 to 76 with a mean age of 28.

According to the department chairperson, the total student enrollment in the Counselor Education Department is approximately 300 with 145 actually registered for the spring semester. The mean age for these students is 35 and the majority attend the university in the evening as part time students.

A total of 55 students from four graduate counselor education classes at the University of Central Florida participated in this study with 45 students completing the program. The researcher obtained the following demographic data from the sample population at the beginning

of the study. The average age of the participants was 41, 88% were white, 12% were black and 73% were female. From the seven courses listed below, the four classes containing the most advanced students were chosen. These classes are marked by *. All of the students in the chosen classes had at least one prior course in counseling and most were already practicing school counselors.

- EGC 6317 Vocational Career Development
- EGC 6515 Group Counseling Theory
- * EGC 6426 Introduction to Community Counseling
- EGC 6436 Techniques of Counseling
- * EGC 6467 Counseling Older Persons and Their Families
- * EGC 6409 Current Trends in Counseling--section 1
- * EGC 6409 Current Trends in Counseling--section 2

Hypotheses

The null hypotheses to be tested in this study were

HO₁: There will be no significant difference between the experimental and the control groups in knowledge of the characteristics of Cuban-Americans in Florida, their acculturation problems and cross-cultural counseling skills as a result of the different training procedures as measured by the researcher's questionnaire.

HO₂: There will be no significant difference between the experimental and the control groups in tolerance as a result of the different training procedures as measured by the tolerance subscale of the California Psychological Inventory (CPI).

HO₃: There will be no significant difference between the experimental and the control groups in flexibility of thought as a result of the different training procedures as measured by the flexibility subscale of the California Psychological Inventory (CPI)

HO₄: There will be no significant difference between the experimental and the control groups in responsiveness to others as a result of the different training procedures as measured by the psychological-mindedness subscale of the California Psychological Inventory (CPI).

Procedures

This study was conducted in the winter of 1985. It took 5 weeks and ended in March of 1985. The approval to make this study was secured from the chairperson of the Department of Counselor Education at the University of Central Florida.

Sample

With the approval of the department chairperson, the researcher explained the research study and the training

sessions individually to the faculty members who were teaching counselor education courses in the Department of Counselor Education at the University of Central Florida, during their office hours. They agreed to allow their classes to participate in this training program on cross-cultural counseling if their classes were chosen.

Seven graduate counselor education classes at the University of Central Florida were identified. Four of these classes with the most advanced students were selected as experimental or control groups. The name and number of each of the four classes were written on a small piece of paper and placed in a box. Holding the box above eye level, the control and experimental groups were chosen by randomly selecting the slips of paper from the box. One student was enrolled in more than one of the chosen classes. The researcher assigned this student to the smaller class. The experimental groups were denoted as

1. the affective approach group, E_1 ,
2. the cognitive approach group, E_2 ,
3. the affective-cognitive approach group, E_3 , and
4. the control group, C.

These approaches were chosen by the researcher for the purpose of assessing the effectiveness of three different intervention procedures on cross-cultural understanding for graduate counselor education students.

The experimental and control groups were all pre-tested and posttested using the three subscales of the California Psychological Inventory and a questionnaire prepared by the researcher (Appendix C). Although there was no time limitation specified for the inventory and the questionnaire, they took no longer than 30 minutes all together.

The researcher met with participating faculty members before the first week of the study. At that time the researcher explained the procedures to be followed with lectures to be used verbatim. The researcher has a multi-cultural background. She was born in Cuba and has spent most of her life in the United States. She speaks Spanish, English and French. Her father was from the Philippine Islands and her mother is from France. To insure the objectivity of the researcher, she conducted the training sessions with the faculty members present as observers. The faculty members were asked to complete an evaluation form regarding the researcher's performance as the instructor. The results of their observation were

	Excellent	Good	Poor
Enthusiasm	10	2	0
Knowledge	10	2	0
Ability to present the material	9	3	0
Preparation	11	1	0
Effectiveness with the students	11	1	0

Schedule

For experimental group E_1 (affective approach group)

Week 1	Pretest	(30 minutes)
Week 2	Session 1	(40 minutes)
	Break	(10 minutes)
	Session 2	(40 minutes)
Week 3	Session 3	(40 minutes)
	Break	(10 minutes)
	Session 4	(40 minutes)
Week 4	Session 5	(40 minutes)
	Break	(10 minutes)
	Session 6	(40 minutes)
Week 5	Posttest	(30 minutes)

For experimental group E_2 (cognitive approach group)

Week 1	Pretest	(30 minutes)
Week 2	Session 1	(40 minutes)
	Break	(10 minutes)
	Session 2	(40 minutes)
Week 3	Session 3	(40 minutes)
	Break	(10 minutes)
	Session 4	(40 minutes)
Week 4	Session 5	(40 minutes)
	Break	(10 minutes)
	Session 6	(40 minutes)
Week 5	Posttest	(30 minutes)

For experimental group E_3 (affective-cognitive group)

Week 1	Pretest	(30 minutes)
Week 2	Session 1	(60 minutes)
	Break	(10 minutes)
	Session 2	(60 minutes)

Week 3	Session 3	(60 minutes)
	Break	(10 minutes)
	Session 4	(60 minutes)
Week 4	Session 5	(60 minutes)
	Break	(10 minutes)
	Session 6	(60 minutes)
Week 5	Posttest	(30 minutes)

For the control group C (no treatment)

Week 1	Pretest	(30 minutes)
Week 5	Posttest	(30 minutes)

Training Approaches

The affective approach group dealt with feelings, attitudes, values and interactions by the group. The cognitive approach group had lectures as the main activity. The affective-cognitive group received a combination of the above approaches. Adjustment of the time frame in group processes and discussions on information associated with the culturally different was made. The control group received lectures and discussions on topics not related to the culturally different such as stepfamily counseling, the adult child, psychology of sex, the midlife crisis and the career couple stress-life.

Appendix A contains an outline of the six cross-cultural training sessions and indicates which sessions

apply to E_1 , E_2 and E_3 . Appendix B contains the lectures used verbatim by the researcher and appendix D contains the handouts given to the participants to focus attention on the topics under consideration.

Instruments

The assessment of the dependent variables for this study was done by using a questionnaire prepared by the researcher and three subscales (tolerance, flexibility and psychological-mindedness) of the California Psychological Inventory (CPI). The psychological-mindedness subscale was intended to measure responsiveness to others. Of the 480 questions in the CPI, 77 pertain to the subscales chosen for this study. These 77 questions along with the researcher's questionnaire comprised the pre- and posttests.

California Psychological Inventory

The California Psychological Inventory or CPI (Gough, 1953) was specifically designed for the multi-dimensional or multiphasic description of normal personality. It is one of the best inventories currently available. Its technical development is of high order and it has been subjected to extensive research and continuous improvement. The CPI offers a combination of

features that justifies its widespread acceptance as the personality test of choice in counseling and assessment situations involving adults and adolescents and its dominant position in personality research for more than two decades. The CPI is a 480-item true/false questionnaire and is largely self-administering.

It provides 18 scales measuring easily understood and socially desirable behavioral tendencies rather than esoteric and pathological characteristics. These scales fall into four categories:

(A) Poise, Ascendancy, Self-Assurance and Interpersonal Adequacy (includes measures of Dominance, Capacity for Status, Sociability, Social Presence, Self-Acceptance, Sense of Well-Being);

(B) Socialization, Responsibility, Intrapersonal Values and Character (includes measures of Responsibility, Socialization, Self-Control, Tolerance, Good Impression, Communality);

(C) Achievement Potential and Intellectual Efficiency (includes measures of Achievement via Conformance, Achievement via Independence and Intellectual Efficiency);

(D) Intellectual and Interest Modes (includes Psychological-Mindedness, Flexibility, Femininity).

For some of these scales, the criterion groups were identified by a directly obtainable behavior index. Thus, the socialization scale was derived by comparing the responses of juvenile offenders and high school disciplinary cases with those of normal high school students (Gough & Peterson, 1952); and similarly, the achievement via independence scale employed criterion groups defined according to course grades (Gough, 1953). For other scales, where behaviorally based groups were more difficult to obtain, criterion groups were defined by judges' ratings. For example, the dominance scale was developed by asking fraternity and sorority members to nominate the five most dominant and five least dominant members of their group (Gough, McClosky, & Meehl, 1951). The test contains three internal checks on the validity of responses to guard against faking.

Its emphasis on universal behavioral tendencies makes it particularly applicable in settings where a researcher is interested in identifying and maximizing the positive and favorable personality assets of individuals.

Research with the CPI has provided a number of regression equations for the optimal weighting of scales to predict such criteria as delinquency (Gough, 1966), parole outcome (Gough, Wenk & Rozyenko, 1965), high school

and college grades (Gough, 1964) and the probability of high school dropout (Gough, 1966). Cross-cultural studies with individual scales, such as socialization and femininity, have also yielded promising data against local criteria within different cultures (Gough, 1965 & 1966).

All scores are reported in terms of a standard score scale with a mean of 50 and an SD of 10; this scale was derived from a normative sample of 6,000 males and 7,000 females, widely distributed in age, socioeconomic level and geographic area. In addition, means and SDs of scores on each scale are given for many special groups. Retest reliabilities over intervals of one to three weeks in an adult group yielded a median coefficient of 0.8; with a one year interval in high school groups, the median reliabilities were .65 for males and .68 for females. No data on split-half reliabilities are reported in the manual. Intercorrelations of scales are relatively high. All but four scales, for example, correlate at least .50 with one or more other scales. This lack of independence, resulting in redundancy among the 18 scores, is perhaps the chief limitation of the CPI (Anastasi, 1968).

The appropriateness of the California Psychological Inventory for this study is based on the fact that the scale was designed for and standardized on normal

personality, for example, the wellbeing scale (Wb), designed to identify persons who exaggerate their misfortunes, was empirically constructed by comparing the responses of normal subjects who simulated severe conflict with those of actual psychiatric patients. Cross-cultural studies have also given promising validity data (Gough, 1965 & 1966). Much shorter studies have also used the CPI as both pre- and posttests. In particular, it was used as the measurement instrument in a 24 hour marathon experimental Gestalt orientation group and showed significant changes in 16 of the 18 subscales at the 0.05 level of significance (Foulds, Guinan & Hannigan, 1974).

Questionnaire

This questionnaire was developed by the researcher

1. to measure knowledge of the characteristics of the Cuban-Americans (questions 3, 5, 7, 9, 15);

2. to measure knowledge of the major problems in the acculturation process of the Cuban-Americans (questions 4, 6, 11, 13, 14);

3. to measure knowledge of cross-cultural counseling skills toward the culturally different (questions 1, 2, 8, 10, 12).

Awareness of the general characteristics of the Cuban-American population should enable the counselor to

deal more effectively with individuals from that population. Items 3 and 5 cover the size and the rate of growth of the Cuban-American population. Item 7 deals with the cultural impact of a dominant religion. Item 9 deals with cultural differences within the Cuban-American population and item 15 points out behavioral differences between this group and the North Americans which might be relevant to a counselor.

Awareness of the acculturation problems of the Cuban-Americans should enable the counselor to help the culturally different adjust to their new society. Items 4 and 13 deal with the acculturation process. Item 6 covers the rate of acculturation by different generations within the Cuban-American population. Item 11 deals with the language barriers and bilingualism and item 14 covers racial adjustment that might be encountered by a Cuban-American emmigrant.

Awareness of cross-cultural counseling skills should enable the counselor to improve the relationship with the culturally different client. Items 1 and 2 cover theoretical approaches. Item 8 deals with basic communication skills. Item 10 and 12 deal with the different components of cross-cultural counselor training.

Basic knowledge in these areas was considered minimal by the researcher; this point of view was also supported by the literature (Copeland, 1982; Henderson, 1979; Sue, 1981).

Data Analysis

Using individual scores as the unit of analysis, the researcher employed the analysis of covariance to compare the various groups in terms of posttest means, after these means were adjusted to account for any differences that existed among the groups on the pretest (Huck, Cormier & Bounds, 1974) for all four null hypotheses.

Limitations

The effects of history, maturation, testing, instrumentation and statistical regression were controlled in this design. In an attempt to control selection differences, pretreatment data were collected to adjust for those differences. There could be other differences among the groups that were not controlled.

The threat of mortality to internal validity posed a minor problem. Since the subjects in one group were similar to those in the other groups, it was expected that an equal dropout rate for all the groups would occur

between the pretest and posttest. Fifty-five students were enrolled in the selected classes. Four students failed to take the pretest; six failed to take the posttest. The original group sizes were E_1 : 7, E_2 : 20, E_3 : 18 and C: 10. The final group sizes were E_1 : 6, E_2 : 16, E_3 : 14 and C: 9.

CHAPTER IV RESULTS OF THE STUDY

The purpose of this study was to assess the effects of differing intervention procedures for developing cross-cultural sensitivity for graduate counselor education students. Four instruments were used to assess the effectiveness of these procedures, a questionnaire prepared by the researcher and three subscales of the California Psychological Inventory (CPI).

From seven graduate counselor education classes at the University of Central Florida, the following four classes containing the most advanced students were chosen:

EGC 6409--Current Trends in Counseling--section 1
EGC 6409--Current Trends in Counseling--section 2
EGC 6426--Introduction to Community Counseling
EGC 6467--Counseling Older Persons and Their Families

These four intact classes were randomly assigned as one control group and three experimental groups. The students in these classes all had at least one prior course in counseling and most of them were practicing school counselors.

All four groups were pretested a week before the training sessions, using the questionnaire prepared by

the researcher covering the cognitive area and three subscales of the CPI designed to measure tolerance, flexibility of thought and responsiveness to others.

In classroom sessions for students in the control group, content material focused on topics quite different from those used with the experimental groups: stepfamily counseling, the adult child, psychology of sex, the mid-life crisis and the career couple stress-life. These topics were presented by the researcher.

Students in each of the three experimental groups received six sessions as interventions. These sessions were presented by the researcher with the faculty member acting as observer-evaluator.

Students in the affective-approach group (E_1) received a six session unit on tolerance, flexibility of thought and responsiveness to others. Students in the cognitive-approach group (E_2) received a six session unit containing facts about the Cuban American population in Florida, their acculturation problems and cross-cultural counseling skills. Students in the affective-cognitive approach group received a six session unit covering all of the above material from E_1 and E_2 . The six sessions for group E_3 were longer than the corresponding sessions for groups E_1 and E_2 in order to include material from both the affective and cognitive training procedures.

All 45 students were posttested ($E_1=6$; $E_2=16$; $E_3=14$; $C=9$) using the researcher's questionnaire and the three subscales from the CPI designed to measure tolerance, flexibility of thought and responsiveness to others.

Preliminary analysis showed that the pretest-posttest regression lines had equal slopes with respect to each of the four dependent variables. An ANCOVA was used to test each of the four null hypotheses with the level of statistical significance set at 0.05. Pretest scores were used as the covariate.

Descriptive Statistics

A total of 55 students from four graduate counselor education classes at the University of Central Florida participated in this study with 45 students completing the program. The researcher obtained the following demographic data from the sample population at the beginning of the study. The average age of the participants was 41, 88% were white, 12% were black and 73% were female.

Effects of Training Procedures on the Cognitive Domain

The researcher's questionnaire contains 15 items. The pretest average score of the participants was 9. This score showed a general lack of knowledge about the Cuban-American population, their acculturation problems and cross-cultural counseling skills.

The analysis to test for equal slopes showed that the slopes of the pretest-posttest regression lines were not significantly different ($F = 2.51$, $p > 0.05$) so an ANCOVA was performed to test the first null hypothesis:

H_{01} : There will be no significant difference between the experimental and the control groups in knowledge about the Cuban American population in Florida, their acculturation problems and cross-cultural counseling skills as a result of the different training procedures as measured by the researcher's questionnaire.

The ANCOVA showed that there were significant differences among the groups ($F = 14.37$, $p < 0.05$) so the null hypothesis was rejected. The LSMEANS for the groups are presented in table 1.

Table 1
Least Square Means for the Cognitive Domain

GROUP	LSMEANS
E_1 : AFFECTIVE	8.297
E_2 : COGNITIVE	11.825
E_3 : AFFECTIVE-COGNITIVE	10.580
C : CONTROL	8.868

A Bonferroni multiple comparison test was then performed to locate the differences. In order to control the overall type 1 error, the criterion for statistical

significance was set at $0.05/6 = 0.008$. Table 2 presents the results of this test.

Table 2
Multiple Comparison Test Results for the Cognitive Domain

Parameter	Estimate	t for H0 parameter = 0	Pr > t	Std Err of Estimate
E1 - E2	3.528	5.40	0.0001*	0.653
E1 - E3	2.282	3.43	0.0014*	0.666
E1 - C	0.582	0.81	0.4235	0.719
E2 - E3	1.245	2.49	0.0169	0.499
E2 - C	2.946	5.18	0.0001*	0.568
E3 - C	1.701	2.92	0.0058*	0.583

* statistically significant

The Cognitive approach group, E_2 , performed significantly better than the Affective approach group, E_1 , ($t = 5.40$, $p < 0.008$). The Affective-cognitive approach group, E_3 , also performed significantly better than the Affective approach group, E_1 , ($t = 3.43$, $p < 0.008$). The Affective approach group did not receive the cognitive training component.

There was no significant difference between the Affective approach group, E_1 , and the Control group, C ($t = 0.81$, $p > 0.008$). Neither group received the cognitive treatment.

There was no significant difference between the Cognitive approach group, E_2 , and the Affective-cognitive

approach group, E_3 ($t = 2.49$, $p > 0.008$). Both of these groups received the cognitive treatment.

The Cognitive approach group, E_2 , performed significantly better than the Control group, C ($t = 2.92$, $p < 0.008$). The Affective-cognitive approach group, E_3 , also performed significantly better than the Control group, C ($t = 2.92$, $p < 0.008$).

Effects of Training Procedures on Tolerance

The tolerance subscale of the CPI contains 32 items. The pretest average of the participants was 25. This score corresponds to a normed average of 53.9 and showed that the participants scored slightly higher than the national normed average of 50 at the beginning of the study in spite of the fact that the majority were practicing counselors.

The analysis to test for equal slopes showed that the slopes of the pretest-posttest regression lines were not significantly different ($F = 2.25$, $p > 0.05$); so an ANCOVA was performed to test the second null hypothesis:

H_{O2} : There will be no significant difference between the experimental and the control groups in tolerance as a result of the different training procedures as measured by the tolerance subscale of the CPI.

The ANCOVA showed that there were significant differences among the groups ($F = 4.93$, $p < 0.05$); so the

null hypothesis was rejected. The LSMEANS for the groups are presented in table 3.

Table 3
Least Square Means for Tolerance

GROUP	LSMEANS
E ₁ : AFFECTIVE	57.744
E ₂ : COGNITIVE	54.312
E ₃ : AFFECTIVE-COGNITIVE	57.071
C: CONTROL	51.266

A Bonferroni multiple comparison test was then performed to locate the differences. In order to control the overall type 1 error, the criterion for statistical significance was set at $0.05/6 = 0.008$. Table 4 presents the results of this test.

Table 4
Multiple Comparison Test Results for Tolerance

Parameter	Estimate	t for H ₀ parameter = 0	Pr > t	Std Err of Estimate
E ₁ - E ₂	3.433	1.77	0.0844	1.940
E ₁ - E ₃	0.673	0.34	0.7326	1.957
E ₁ - C	6.479	3.06	0.0039*	2.114
E ₂ - E ₃	2.759	1.85	0.0714	1.490
E ₂ - C	3.046	1.80	0.0794	1.692
E ₃ - C	5.805	3.39	0.0016*	1.714

* statistically significant

There was no significant difference between the Affective approach group, E₁, and the Cognitive approach

group, E_2 ($t = 1.77$, $p > 0.008$). There was also no significant difference between the Affective approach group, E_1 , and the Affective-cognitive approach group, E_3 ($t = 0.34$, $p > 0.008$).

The Affective approach group, E_1 , performed significantly better than the Control group, C ($t = 3.06$, $p < 0.008$).

There was no significant difference between the Cognitive approach group, E_2 , and the Affective-cognitive approach group, E_3 ($t = 1.85$, $p > 0.008$). There was also no significant difference between the Cognitive approach group, E_2 , and the Control group, C ($t = 1.80$, $p > 0.008$).

The Affective-cognitive approach group, E_3 , performed significantly better than the Control group, C ($t = 3.39$, $p < 0.008$).

Effects of Training Procedures on Flexibility of Thought

The flexibility of thought subscale of the CPI contains 22 items. The pretest average of the participants was 13. This score corresponds to a normed average of 61 and showed that the participants scored slightly more than one standard deviation higher than the national normed average of 50 at the beginning of the study.

The analysis to test for equal slopes showed that the slopes of the pretest-posttest regression lines were not significantly different ($F = 1.11$, $p > 0.05$); so an ANCOVA was performed to test the third null hypothesis:

H_{O_3} : There will be no significant difference between the experimental and the control groups in flexibility of thought as a result of the different training procedures as measured by the flexibility subscale of the CPI.

The ANCOVA did not show the existence of any significant differences among the groups ($F = 0.23$, $p > 0.05$). Therefore, the null hypothesis was not rejected. The LSMEANS for the groups are presented in table 5.

Table 5
Least Square Means for Flexibility of Thought

GROUP	LSMEANS
E_1 : AFFECTIVE	59.667
E_2 : COGNITIVE	59.963
E_2^2 : AFFECTIVE-COGNITIVE	60.126
C_3 : CONTROL	58.091

It is evident from table 5 that the LSMEANS of the experimental groups were all slightly higher than the LSMEAN of the Control group, but not enough to be statistically significant.

Effects of Training Procedures on Responsiveness

The psychological mindedness subscale of the CPI, which was used to measure responsiveness to others, contains 22 items. The pretest average of the participants was 13. This score corresponds to a normed average of 56 and showed that the participants scored slightly above the national normed average of 50 at the beginning of the study.

The analysis to test for equal slopes showed that the slopes of the pretest-posttest regression lines were not significantly different ($F = 1.99$, $p > 0.05$); so an ANCOVA was performed to test the fourth null hypothesis:

H_{04} : There will be no significant difference between the experimental and the control groups in responsiveness to others as a result of the different training procedures as measured by the Psychological-mindedness subscale of the CPI.

The ANCOVA did not show the existence of any significant differences among the groups ($F = 0.25$, $p > 0.05$). Therefore, the null hypothesis was not rejected. The LSMEANS for the groups are presented in table 6.

Table 6
Least Square Means for Responsiveness to Others

GROUP	LSMEANS
E ₁ : AFFECTIVE	60.592
E ₁ : COGNITIVE	58.190
E ₂ : AFFECTIVE-COGNITIVE	59.862
C?: CONTROL	58.481

It is evident from table 6 that the LSMEANS of the experimental groups which received the Affective treatment, E₁ and E₃, were both slightly higher than the LSMEAN of the Control group, but not enough to be statistically significant.

Summary

The effects of three different intervention procedures for developing cross-cultural sensitivity for graduate counselor education students were investigated. Scores were analyzed using ANCOVA. According to these analyses, the following significant differences were found:

1. The Cognitive approach group performed better than both the Affective approach group and the Control group in the cognitive domain.
2. The Affective approach group performed better than the Control group in the affective domain in tolerance.

3. The Affective-cognitive approach group performed better than both the Affective approach group and the Control group in the cognitive domain and also performed better than the Control group in the affective domain in tolerance.

No other statistically significant differences were noted with respect to the cognitive domain and tolerance and no significant differences were found with respect to flexibility of thought and responsiveness to others.

CHAPTER V
DISCUSSION, CONCLUSIONS, LIMITATIONS,
RECOMMENDATIONS AND IMPLICATIONS

Discussion

This study analyzed the effects of differing intervention procedures for developing cross-cultural sensitivity in graduate counselor education students. After the selection of the four advanced classes, these classes were randomly assigned to one control group, C, and three experimental groups, E_1 : the affective approach group, E_2 : the cognitive approach group and E_3 : the affective-cognitive approach group.

During the first week, students in the experimental and control groups were pretested using the researcher's questionnaire and the three CPI subscales designed to measure tolerance, flexibility and responsiveness to others. During weeks two through four, students in the experimental groups participated in a six-session training program.

During the same time period and on the same schedule, the control group also received training by the

researcher, but on topics quite different from those used with the experimental groups.

Week five was utilized for posttesting the students in the experimental and control groups, again using the researcher's questionnaire and the CPI subscales of tolerance, flexibility and psychological-mindedness.

The data provided by the researcher's questionnaire and the three subscales of the CPI were analyzed using ANCOVA. Four null hypotheses were tested at the 0.05 level of significance.

The first hypothesis concerned the cognitive area. The ANCOVA showed that the Cognitive approach group did significantly better in this area than both the Affective approach group and the control group. It also showed that the Affective-cognitive approach group did significantly better than the Affective approach group and the Control group.

The second hypothesis considered in the study was concerned with whether the different training procedures would effect the standardized scores on the CPI tolerance subscale. The ANCOVA showed that the Affective approach group did significantly better than the control group and the Affective-cognitive group also did significantly better than the control group even though the subjects were at or above the norms established for the general

population in this area at the beginning of the study as shown by the pretest average score.

The third hypothesis dealt with whether there would be a significant difference among the groups on flexibility of thought as a result of the different training procedures. No significant differences were shown by the ANCOVA procedure. However, there was a trend toward improvement as indicated by the slightly higher lsmeans of the experimental groups and this is considered important in light of the fact that the pretest average score exceeded the norm of the general population by more than one standard deviation in this area.

The fourth hypothesis considered whether there would be a significant difference among the groups on responsiveness to others as a result of the different training procedures. No significant differences were shown by the ANCOVA procedure.

Conclusions

From the data obtained by this study, the following conclusions can be made.

1. There were significant differences in tolerance among the groups as a result of the different training procedures.

2. The fact that tolerance increased in the affective and affective-cognitive groups showed that the affective training component increased tolerance even in advanced graduate counselor education students in a relatively short time.

3. The two groups who received the cognitive component did significantly better than the two groups who did not. This showed the effectiveness of that component.

4. This study showed that a curricular strategy based on only one component is likely to produce changes only in that domain.

5. The fact that the affective-cognitive component produced significant changes in both domains showed that a combined approach is a superior curricular strategy for graduate counselor education students.

6. No significant differences were shown among the groups with respect to either flexibility of thought or responsiveness to others.

Limitations

The following limitations of this research study were recognized:

1. The study was conducted in the spring semester and one of the classes was receiving a review for the

master teaching examination for counselors to be held shortly after the end of the study. At the beginning of the training program some students felt that the training should have been after the examination. However, this initial hostility was eliminated as the training continued.

2. The use of intact classes helped in securing the advanced graduate counselor education students. However, this procedure resulted in the chosen classes having small enrollments: $E_1 = 6$, $E_2 = 16$, $E_3 = 14$ and $C = 9$. Fifty-five students were involved in the training and forty-five completed the program. Ten students were lost due to mortality.

3. The time frame of five weeks could have been a limitation with respect to the possibility of obtaining additional significant differences by means of a longer study.

Recommendations

As a result of this study, the following recommendations are made.

1. Counselor educators should receive formal training in cross-cultural skills as part of the regular curriculum because of the changing complexity of our society.

2. Formal training should include both affective and cognitive components.

3. Earlier training might have a greater impact on tolerance and might also have a greater effect on responsiveness and flexibility of thought.

4. Training programs in cross-cultural counseling might be used in pre-service and in-service training of all counselors in school and community settings.

5. In general, counselor education programs nationwide might well include cross-cultural training components tailored to their local needs. For example, programs in Florida could include cross-cultural training regarding Cuban-Americans while programs in Texas could include cross-cultural training regarding Mexican-Americans.

6. An important direction for additional research would be to evaluate cross-cultural counselor training units included as part of on-going counselor education programs.

Implications

Sensitivity to the acculturation problems of a culturally different person can give counselors additional skills with which to help that person. For

example, when counselors become more sensitized to the specific needs of an individual entering a new culture, they may be better able to utilize their basic counseling skills. The way the culturally different are helped can have a tremendous impact on their future mainstreaming into American society. A person's self-concept is closely tied to the image he/she perceives others to have of him/her.

This study showed that it was possible to increase the level of tolerance even in advanced graduate counselor education students. Perhaps a longer training period would have resulted in increases in responsiveness and in flexibility of thought as well.

A systematic training program, where cultural knowledge could be acquired and experiential situations with multicultural populations are provided, should be included in counselor education curricula. The literature has shown that counselor education programs are not currently meeting cross-cultural training needs. This study has suggested that a combined cognitive and affective approach may be a more effective and efficient way to meet this need.

Teachers need similar attitudes and skills to deal with the culturally different on a day by day basis.

In-service training of this type for teachers should also be beneficial.

Only through systematic research can the effectiveness of current cross-cultural training methodologies be determined. Such research ought to be through a joint effort, where researchers from different multicultural settings could work together toward mutual understanding and respect of cultures.

APPENDIX A SESSIONS

Cross-cultural Counselor Training For E₁ (Affective Approach)

Six cross-cultural counselor training sessions will be conducted. Each group session will last approximately 40 minutes.

Week 1

Activity I. Administration of the pretests.

To avoid test anxiety, the researcher will remind the participants that the CPI and the questionnaire (Appendix C) are not to measure intelligence, but to see "where they are" before the sessions.

Approximate time: 30 minutes.

Results of these two tests will be given to the students at the end of the semester.

Week 2--Session I

Purpose. To give the class the necessary information regarding the purpose of the group, future meeting dates, length of group sessions and to explore their

feelings and attitudes toward the culturally different. The activities and content of this session will emphasize flexibility of thought, HO_3 , tolerance, HO_2 , and responsiveness to others, HO_4 .

Introduction. The researcher will introduce herself to the class. After this, she will explain the purpose of the meetings, dates and length of the group sessions. The researcher will ask each member to introduce himself/herself.

Approximate time: 15 minutes.

Activity I. The researcher will divide the class into groups of four to six members each. These groups will form semicircles around the room for better communication.

Once the groups are positioned in their semicircles, the researcher will ask that each member in each group share a good experience that he/she has had with a culturally different person.

As soon as each member has shared this experience, the researcher will ask someone from each group to summarize their experiences.

Approximate time: 25 minutes.

Break: 10 minutes.

Week 2--Session II

Purpose: To develop in each member of the class tolerance, HO_2 , and flexibility of thought, HO_3 , with respect to the Cuban-Americans and their acculturation problems in Florida.

Activity I. The researcher will ask the class to go back to their groups. She will ask that each member in each group share a bad experience that he/she has had with a culturally different person.

As soon as each member has shared this experience, the researcher will ask someone from the group to summarize their experiences and determine whether or not their behavior could have been a result of personal biases.

Approximate time: 20 minutes.

Materials. Chalk, chalkboard and lecture # 1 (Appendix B).

Activity II. The researcher will explain the characteristics of the Cuban-Americans in Florida: demographic, family practices, religious orientation and acculturation problems by giving lecture # 1. The students will be instructed to take notes on the lecture.

Approximate time: 20 minutes.

Week 2--Summary

With these two sessions, the students will be able to focus on their behaviors and understand personal biases. These behaviors and biases are products of their culture. At this time, the researcher will define culture as the distinctive life-way of a people who are united by a common language.

Week 2--Assignment

The researcher will ask the class to "Bring something meaningful from another culture to share with the class next week. Be ready to explain how, when, where and why you got it."

Purpose. One usually has something meaningful from another culture that brings out good feelings. This activity affects flexibility of thought, HO_3 , by bringing back memories of personal pleasure and adventure.

Week 3--Session III

Purpose. To acquaint the class with someone who has come from Cuba and has experienced culture shock and the problems of acculturation. This experience is intended to affect students' responsiveness to others, HO_4 , and tolerance, HO_2 . Sharing something meaningful from another culture with each other should affect flexibility of thought, HO_3 .

Activity I. The researcher will invite a Cuban guest speaker to share his/her experience with the class. The speaker will be asked to cover each of the questions in the assignment after session II activity II in his/her talk. After his/her talk, the class will be able to ask the guest speaker questions pertaining to acculturation.

Approximate time: 20 minutes.

Activity II. The researcher will ask each group to share their meaningful items from another culture and explain how, when, where and why they were obtained.

Approximate time: 20 minutes.

Break: 10 minutes.

Week 3--Session IV

Purpose. To strengthen the skills that will be necessary to become an effective cross-cultural counselor through role playing and observation. Tolerance, HO_2 , flexibility of thought, HO_3 , and responsiveness to others, HO_4 , will be enhanced with these activities.

Materials. Chalk and chalkboard.

Activity I. A simulated counseling session with a Cuban client will follow. The researcher will ask the class to break into small groups of four. One member will play the role of the school counselor; the second member will play the role of the Cuban student just arriving at

the school; the third member of the group will observe and write down the behavior of the counselor toward the student; and the fourth member will observe and write down the student's behavior.

After this exercise is completed, the observers of each group will share their observations with the class.

Approximate time: 40 minutes.

Summary. With this activity, the students should increase their responsiveness and tolerance to Cuban-Americans in Florida and their flexibility of thought should be positively affected.

Week 3--Assignment

Interview someone from a culturally different place.
Ask the following questions:

1. How long have you been here?
2. What do you like best in the U.S.?
3. What do you like least in the U.S.?
4. What difficulties did you encounter in adjusting to the U.S. culture?
5. Would you like to return to your country one day?
6. Why did you choose to come to this country?
7. Do you have your family here?
8. Are you studying here?
9. Are you working here?

10. Do you have many North American friends?
11. Do you have many friends from your country here?
12. What kind of food do you miss from your country?
13. What North American food do you like the best?
14. What is your native language?

The above questions will be Handout #1 for E₁.

Purpose. This assignment is for the interviewers to see and hear how the culturally different have experienced culture shock on a one-to-one basis and to sensitize the counselor-student to acculturation problems. This interview does not have to be with a Hispanic. This activity is intended to enhance responsiveness to others, HO₄, flexibility of thought, HO₃, and tolerance, HO₂.

Week 4--Session V

Purpose. To acquaint the class with the acculturation problems of the Cuban-Americans and to make them aware of language and linguistic factors. Tolerance, HO₂, flexibility of thought, HO₃, and responsiveness to others, HO₄, will be affected by this activity.

Materials. Filmstrip and tape, "Three Generations," tape recorder, filmstrip projector and screen.

Activity I. The researcher will present a filmstrip and tape to the entire class. After the presentation, the

researcher will break the class into small groups to discuss their feelings regarding acculturation problems.

Approximate time: 20 minutes.

Activity II. The researcher will ask the class to go to their small groups. Each member of the group will share his/her experience of interviewing a culturally different person.

Approximate time: 20 minutes.

Break: 10 minutes.

Week 4--Session VI

Activity I. The researcher will:

1. Discuss tolerance which is characterized by permissive, accepting and non-judgemental social beliefs and attitudes.

2. Discuss flexibility of thought which is indicated by the adaptability of a person's thinking and social behavior.

3. Discuss responsiveness to others which is identified by the individual's interest in and responsiveness to the inner needs, motives and experiences of others.

Approximate time: 20 minutes.

Activity II. The researcher will lead a discussion with the entire class asking the following question "How

do you feel about cross-cultural counseling, its importance and the capacity of each to carry out this type of counseling?"

Approximate time: 20 minutes.

Week 4--Assignment.

"Review responses from handout #1 and your notes."

Purpose. To give a global picture of the training program to the students.

Week 5

Activity I. Administration of the posttests.

To avoid test anxiety, the researcher will remind the participants that the CPI and the questionnaire (Appendix C) are not to measure intelligence, but to see "where they are" after the sessions.

Approximate time: 30 minutes.

Results of these two tests will be given to the students at the end of the semester.

Cross-cultural Counselor Training For E₂ (Cognitive Approach)

Six cross-cultural counselor training sessions will be conducted. Each group session will last approximately 40 minutes.

Week 1Activity I. Administration of the pretests.

To avoid test anxiety, the researcher will remind the participants that the CPI and the questionnaire (Appendix C) are not to measure intelligence, but to see "where they are" before the sessions.

Approximate time: 30 minutes.

Results of these two tests will be given to the students at the end of the semester.

Week 2--Session I

Purpose. To give the class the necessary information regarding the purpose of the group, future meeting dates, length of group sessions and to develop in each member of the class a knowledge of the Cuban-Americans and their acculturation problems in Florida, HO₁.

Introduction. The researcher will introduce herself to the class. After this, she will explain the purpose of the meetings, dates and length of the group sessions. The researcher will ask each member to introduce himself/herself.

Approximate time: 15 minutes.

Materials. Handout # 1 (Appendix D), chalk,

chalkboard and lecture # 1 (Appendix B).

Activity I. The researcher will give handout # 1 to each member of the class and explain the characteristics of the Cuban-Americans in Florida: demographic, family practices, religious orientation and cultural shock and acculturation problems by giving lecture # 1. The students will be instructed to take notes on the lecture.

Approximate time: 40 minutes.

Week 2--Session II

Activity I. The researcher will ask the class to go to small groups. Each group will write down 10 possible acculturation problems that a Cuban might encounter upon arrival to the United States. After the group has finished with this task one member of each group will read the conclusions.

The researcher will write on the board a summary of all possible acculturation problems stated in class. The groups will be asked to write them on the blank page of the handout.

Approximate time: 40 minutes.

Week 2--Summary

With these two sessions, the students should gain knowledge about the Cuban-Americans in Florida and, through the process of discussion, recognize some of the problems of acculturation.

Week 2--Assignment

Interview someone from a culturally different place.

Ask the following questions:

1. How long have you been here?
2. What do you like best in the U.S.?
3. What do you like least in the U.S.?
4. What difficulties did you encounter in adjusting to the U.S. culture?
5. Would you like to return to your country one day?
6. Why did you choose to come to this country?
7. Do you have your family here?
8. Are you studying here?
9. Are you working here?
10. Do you have many North American friends?
11. Do you have many friends from your country here?
12. What kind of food do you miss from your country?
13. What North American food do you like the best?
14. What is your native language?

The above questions will be included in Handout #1.

Purpose. This assignment is for the interviewers to see and hear how the culturally different have experienced culture shock on a one-to-one basis and to sensitize the counselor-student to acculturation problems, HO₁. This interview does not have to be with a Hispanic.

Week 3--Session III

Purpose. To acquaint the class with someone who has come from Cuba and has experienced culture shock and the problems of acculturation, HO₁.

Activity I. The researcher will invite a Cuban guest speaker to share his/her experience with the class. The speaker will be asked to cover each of the questions in the assignment. After his/her talk, the class will be able to ask the guest speaker questions pertaining to acculturation.

Approximate time: 20 minutes.

Activity II. The researcher will ask the class to go to their small groups. Each member of the group will share his/her experience of interviewing a culturally different person.

Approximate time: 20 minutes.

Summary. With these activities, the students should increase their awareness of the acculturation process of the Cuban-Americans in Florida.

Break: 10 minutes.

Week 3--Session IV

Purpose. To introduce the theoretical bases, guidelines and goals of cross-cultural counseling to the class. Cross-cultural counseling skills, that will help with the acculturation problems of the Cuban-Americans in Florida, will be introduced through role playing and observation, HO₁.

Material: Handout # 2 (Appendix D), chalk, chalkboard and lecture # 2 (Appendix B).

Activity I. The researcher will give handout # 2 to each member of the class. He/she will then clarify definitions, terms, goals, guidelines and the theoretical basis of cross-cultural counseling by giving lecture # 2. The students will be instructed to take notes.

Approximate time: 40 minutes.

Week 3--Assignment

The handout is a brief bibliography on cross-cultural counseling. "Read two articles from the list for our next meeting and report your findings on two 3X5 cards."

Purpose. The students need to take further steps to learn more about cross-cultural counseling skills, HO₁. This activity is appropriate for this purpose.

Week 4--Session V

Purpose. Cross-cultural counseling skills, which will help the counselor deal with the Cuban-American population in Florida, HO₁, will be introduced through role playing and observation.

Activity I. An imaginary trip to Hispanicland.

The researcher will ask the class to form their small groups. One member of each group will play the role of the American student in Hispanicland; a second member will play the role of the cross-cultural counselor; a third member will observe the counselor's behavior; and a fourth member will observe the student's behavior.

After this exercise is completed, the observers will share their experiences with the class and the researcher will summarize their findings on the board.

Approximate time: 40 minutes.

Summary: With this two activities, the students should expand their knowledge of cross-cultural counseling and begin to be sensitized to cross-cultural counseling skills through role playing and observing.

Week 4--Session VI

Purpose. To acquaint the class with the inter-generational rate of acculturation and to make the class

aware of language and linguistic factors. Common Spanish phrases will be presented, HO₁.

Materials. Handout # 3 (Appendix D), filmstrip, tape, "Three Generations", tape recorder, filmstrip projector, screen and lecture #3 (Appendix B).

Activity I. The researcher will present a filmstrip and tape to the entire class. After the presentation, the researcher will break the class into small groups to discuss their feelings regarding acculturation problems.

Approximate time: 20 minutes.

Activity II. After collecting their reading assignment reports on the 3X5 cards, the researcher will give the class handout # 3 with phrases in Spanish. A brief explanation of the phrases, language and linguistic factors will be given by the researcher, using lecture # 3, followed by a pronunciation drill. The students will be instructed to take notes.

Approximate time: 20 minutes.

Summary. These two activities will help develop a new perspective in the students by teaching them about acculturation problems and what it takes to learn a new language.

Week 4--Assignment. Practice Spanish phrases for next week and review material from handouts and your own notes.

Purpose. One of the cross-cultural counseling skills is to learn a foreign language in a counseling way, HO_1 . No grammatical rules are learned or memorized, only phrases that will open up communication with the culturally different. For the cross-cultural counselor, this concentrated effort should enhance the students' cross-cultural counseling skills. The purpose of the review is to give the students a global picture of the training program.

Week 5

Activity I. Administration of the posttests.

To avoid test anxiety, the researcher will remind the participants that the CPI and the questionnaire (Appendix C) are not to measure intelligence, but to see "where they are" after the sessions.

Approximate time: 30 minutes.

Results of these two tests will be given to the students at the end of the semester.

Cross-cultural Counselor Training For E₃ (Affective-Cognitive Approach)

Six cross-cultural counselor training sessions will be conducted. Each group session will last approximately 60 minutes.

Week 1Activity I. Administration of the pretests.

To avoid test anxiety, the researcher will remind the participants that the CPI and the questionnaire (Appendix C) are not to measure intelligence, but to see "where they are" before the sessions.

Approximate time: 30 minutes.

Results of these two tests will be given to the students at the end of the semester.

Week 2--Session I

Purpose. To give the class the necessary information regarding the purpose of the group, future meeting dates, length of group sessions and to explore their feelings and attitudes toward the culturally different. The activities and content of this session will emphasize flexibility of thought, HO_3 , tolerance, HO_2 , and responsiveness to others, HO_4 .

Introduction. The researcher will introduce herself to the class. After this, she will explain the purpose of the meetings, dates and length of the group sessions. The researcher will ask each member to introduce himself/herself.

Approximate time: 15 minutes.

Activity I. The researcher will divide the class into groups of four to six members each. These groups will form semicircles around the room for better communication.

Once the groups are positioned in their semicircles, the researcher will ask that each member in each group share a good experience that he/she has had with a culturally different person.

As soon as each member has shared this experience, the researcher will ask someone from each group to summarize their experiences.

Approximate time: 25 minutes.

Activity II. The researcher will ask the class to go back to their groups. She will ask that each member in each group share a bad experience that he/she has had with a culturally different person.

As soon as each member has shared this experience, the researcher will ask someone from the group to summarize their experiences and determine whether or not their behavior could have been a result of personal biases.

Approximate time: 20 minutes.

Summary. With these two activities, the counselor student will be able to focus on his/her behaviors and understand personal biases. These behaviors and biases

are products of their culture. At this time, the researcher will define culture as the distinctive life-way of a people who are united by a common language.

Assignment. The researcher will ask the class to "Bring something meaningful from another culture to share with the class next week. Be ready to explain how, when, where and why you got it."

Purpose. One usually has something meaningful from another culture that brings out good feelings. This activity affects flexibility of thought, HO_3 , by bringing back memories of personal pleasure and adventure.

Break: 10 minutes.

Week 2--Session II

Purpose. To develop in each member of the class a knowledge of the Cuban-Americans and their acculturation problems in Florida, HO_1 . Tolerance, HO_2 , and flexibility of thought, HO_3 , will also be affected by this session.

Materials. Handout # 1 (Appendix D), chalk, chalkboard and lecture # 1 (Appendix B).

Activity I. The researcher will give handout # 1 to each member of the class and explain the characteristics of the Cuban-Americans in Florida: demographic, family practices, religious orientation and cultural shock and acculturation problems by giving lecture # 1.

The students will be instructed to take notes on the lecture.

Approximate time: 30 minutes.

Activity II. The researcher will ask the class to go to their small groups. Each group will write down 10 possible acculturation problems that a Cuban might encounter upon arrival to the United States. After the group has finished with this task one member of each group will read the conclusions.

The researcher will write on the board a summary of all possible acculturation problems stated in class. The groups will be asked to write them on the blank page of the handout.

Approximate time: 30 minutes.

Summary. With these two activities, the students should gain knowledge about the Cuban-Americans in Florida and, through the process of discussion, recognize some of the problems of acculturation.

Assignment. Interview someone from a culturally different place. Ask the following questions:

1. How long have you been here?
2. What do you like best in the U.S.?
3. What do you like least in the U.S.?
4. What difficulties did you encounter in adjusting to the U.S. culture?

5. Would you like to return to your country one day?
6. Why did you choose to come to this country?
7. Do you have your family here?
8. Are you studying here?
9. Are you working here?
10. Do you have many North American friends?
11. Do you have many friends from your country here?
12. What kind of food do you miss from your country?
13. What North American food do you like the best?
14. What is your native language?

The above questions will be included in Handout #1.

Purpose. This assignment is for the interviewers to see and hear how the culturally different have experienced culture shock on a one-to-one basis and to sensitize the counselor-student to acculturation problems, HO₁. This interview does not have to be with a Hispanic. Responsiveness to others, HO₄, flexibility of thought, HO₃, and tolerance, HO₂, will be enhanced by this activity.

Week 3--Session III

Purpose. To acquaint the class with someone who has come from Cuba and has experienced culture shock and the problems of acculturation. This experience is intended to

affect students' responsiveness to others, HO_4 , and tolerance, HO_2 . Sharing something meaningful from another culture with each other should affect flexibility of thought, HO_3 .

Activity I. The researcher will invite a Cuban guest speaker to share his/her experience with the class. The speaker will be asked to cover each of the questions in the assignment after session II activity II in his/her talk. After his/her talk, the class will be able to ask the guest speaker questions pertaining to acculturation.

Approximate time: 25 minutes.

Activity II. The researcher will ask the class to go to their small groups. Each member of the group will share his/her experience of interviewing a culturally different person.

Approximate time: 15 minutes.

Activity III. The researcher will ask each group to share their meaningful items from another culture and explain how, when, where and why they were obtained.

Approximate time: 20 minutes.

Summary. With these activities, the students should increase their responsiveness and tolerance to Cuban-Americans in Florida and their flexibility of thought should be positively affected.

Break: 10 minutes.

Week 3--Session IV

Purpose. To introduce the theoretical bases, guidelines and goals of cross-cultural counseling to the class. Cross-cultural counseling skills that will help the counselor deal with the Cuban-Americans, HO₁, will be introduced through role playing and observation.

Material. Handout # 2 (Appendix D), chalk, chalkboard and lecture # 2 (Appendix B).

Activity I. The researcher will give handout # 2 to each member of the class. She will then clarify definitions, terms, goals, guidelines and the theoretical basis of cross-cultural counseling by giving lecture # 2. The students will be instructed to take notes.

Approximate time: 30 minutes.

Activity II. An imaginary trip to Hispanicland.

The researcher will ask the class to form their small groups. One member of each group will play the role of the American student in Hispanicland; a second member will play the role of the cross-cultural counselor; a third member will observe the counselor's behavior; and a fourth member will observe the student's behavior.

After this exercise is completed, the observers will share their experiences with the class and the researcher will summarize their findings on the board.

Approximate time: 30 minutes.

Summary. With these two activities, the students should expand their knowledge of cross-cultural counseling and begin to be sensitized to cross-cultural counseling skills through role playing and observing.

Assignment. The handout is a brief bibliography on cross-cultural counseling. "Read two articles from the list for our next meeting and report your findings on two 3X5 cards."

Purpose. The students need to take further steps to learn more about cross-cultural counseling skills that will help them deal with the Cuban-Americans in Florida, HO₁. This activity is appropriate for this purpose.

Week 4--Session V

Purpose. To acquaint the class with the inter-generational rate of acculturation and to make the class aware of language and linguistic factors. Common Spanish phrases will be presented, HO₁.

Materials. Handout # 3 (Appendix D), filmstrip, tape, "Three Generations", tape recorder, filmstrip projector, screen and lecture #3 (Appendix B).

Activity I. The researcher will present a filmstrip and tape to the entire class. After the presentation, the

researcher will break the class into small groups to discuss their feelings regarding acculturation problems.

Approximate time: 30 minutes.

Activity II. After collecting their reading assignment reports on the 3X5 cards, the researcher will give the class handout # 3 with phrases in Spanish. A brief explanation of the phrases, language and linguistic factors will be given by the researcher, using lecture # 3, followed by a pronunciation drill. The students will be instructed to take notes.

Approximate time: 30 minutes.

Summary. These two activities will help develop a new perspective in the students by teaching them about bilingualism and what it takes to learn a new language.

Assignment. Practice Spanish phrases for next week.

Purpose: One of the cross-cultural counseling skills is to learn a foreign language in a counseling way, HO_1 . No grammatical rules are learned or memorized, only phrases that will open up communication with the culturally different. For the cross-cultural counselor, this concentrated effort should enhance the students' cross-cultural counseling skills. This will also affect tolerance, HO_2 , flexibility of thought, HO_3 , and responsiveness to others, HO_4 .

Break: 10 minutes.

Week 4--Session VI

Purpose. To strengthen the skills that will be necessary to become an effective cross-cultural counselor, HO₁, through role playing and observation. Tolerance, HO₂, flexibility of thought, HO₃, and responsiveness to others, HO₄, will be affected. What the class has learned about cross-cultural counseling and about the Cuban-Americans in Florida and their acculturation problems will affect HO₁.

Materials. Lecture # 4 (Appendix B), chalk, chalkboard.

Activity I. The researcher will discuss cross-cultural counseling skills by deliverling lecture # 4. The students will be asked to take notes. A simulated counseling session with a Cuban client will follow.

The researcher will ask the class to break into small groups of four. One member will play the role of the school counselor; the second member will play the role of the Cuban student just arriving at the school; the third member of the group will observe and write down the behavior of the counselor toward the student; and the fourth member will observe and write down the student's behavior.

After this exercise is completed, the observers of each group will share their observations with the class.

Approximate time: 30 minutes.

Activity II The researcher will:

1. Return the reading assignment reports with appropriate comments.
2. Review the Spanish phrases.
3. Review the characteristics of the Cuban population in Florida and their acculturation process.
4. Review effective skills, guidelines and goals of cross-cultural counseling.

After this review, the researcher will lead a discussion with the entire class asking the following question "How do you feel about cross-cultural counseling, its importance and the capacity of each to carry out this type of counseling?"

Approximate time: 30 minutes.

Assignment. "Review material from handouts and your own notes and cards."

Purpose. To give a global picture of the training program to the students.

Week 5Activity I. Administration of the posttests.

To avoid test anxiety, the researcher will remind the participants that the CPI and the questionnaire (Appendix C) are not to measure intelligence, but to see "where they are" after the sessions.

Approximate time: 30 minutes.

Results of these two tests will be given to the students at the end of the semester.

APPENDIX B
LECTURES

Lecture # 1

U.S.A.--Land of Immigrants

The United States has been known as the nation of nations. According to the 1980 Census, people born in 155 other countries have made this land their new home. First centered in Northern and Western Europe, the immigration largely responsible for building the U.S. population since colonial days expanded to include Southern and Eastern Europe in the last century and later added many Asians. Now the biggest influx of new residents is arriving from countries in this hemisphere, notably Mexico. The U.S. Hispanic population is the country's fastest growing culturally different group. There are close to 17 million Spanish-speaking Americans. Rounding out figures, the U.S. Census reports a number of countries as major contributors to these culturally different groups: Cubans 607,814 (this count fails to report the 125,000 refugees from the Mariel boat lift of 1980 which arrived a few months after the 1980 head count); Filipinos 501,440; Poles 418,128; Russians 406,022; and Koreans 289,855.

Florida is one of the fastest growing states. With a population of 10,591,701 , Florida has become the nation's seventh largest state, according to the Orlando Chamber of Commerce. Approximately 10% of Florida's population is foreign born and 80% of the foreign born is Cuban.

The five states with the most foreign-born residents are California 3,580,033; New York, 2,388,938; Florida, 1,058,732; Illinois, 823,396; and Texas, 824,213.

According to the Strategy Research Corporation's survey, the Hispanic population has spending power estimated between \$70 billion and \$80 billion a year. Because of these figures the number of agencies that specialize in marketing to Hispanic consumers is growing, just as black-oriented agencies sprang up some years ago to serve that vital segment (Reed, 1984). The strongest characteristic of the Hispanic market is that it is more family oriented than any other market segment . In addition, the Hispanic family spends almost one fourth more of its income on food products than does the non-Hispanic family (Reed, 1984).

Since 1970, the number of Cubans, Mexicans, Puerto Ricans and other Spanish-speaking people, called "Hispanics" by government-census-takers, has risen from 9 million to close to 15 million, a 61% increase, the

largest gain of any group in the nation. At that rate, by the 1990 census, the Hispanic population will have nearly doubled again, to 27.3 million. Those large census numbers represent millions of different individuals with as many different stories of struggle, success and failure. They include millionaires and aristocrats and countless hardworking taxpayers. The most reliable census figures, however, fail to take into account the numbers of Hispanics who are living and working in the United States illegally, estimated to be an additional 7.4 million (Ehrlichman, 1982).

Although united by the Spanish language and by the Catholic religion, these Hispanic groups may mix, but so far they have failed to blend. For instance, upwardly mobile Floridian Cubans have felt little in common with Mexican-American migrant citrus pickers (Newman, 1978; Time, 1978). Of the Hispanic population, well over 700,000 are Cubans. Most of them arrived since Castro's regime began in 1959 and they are mainly concentrated in Florida.

With the diversity of the Hispanic population, as well as other culturally different groups, it is imperative that the counseling profession prepare effective counselors with solid training in cross-cultural counseling. With these convincing figures, it is

virtually certain that most counselors will have culturally different students in their educational settings. Generalizations, however, cannot be made because the immigrant experience is different for everyone.

The majority of the Cubans who came in the sixties to this country were professionals from medium to high socio-economic status. They came by their own wills, because of democratic beliefs. The 125,000 Cubans deported by Fidel Castro in 1980 from the port of Mariel have suffered through political survival in Cuba and have received the stigmatization of been called "Marielitos" referring to the 1,800 who were identified as having come directly from Castro's jails and asylums.

Puerto Ricans might come to the mainland (they are U.S. citizens) to improve their economic status (Christensen, 1977; Vazquez de Rodriguez, 1971). The motives vary within these groups.

Acculturation Problems

What happens during the process of cultural adaptation? Oberg (1972) has proposed five stages in the process of culture shock for the immigrants. In the first stage the immigrant shows euphoria about the new culture. The second stage is a transitional period when extreme

dissatisfaction can lead to feelings of hostility. It is at this stage that there is a battle between back-home values and host-home values. Stage three is the beginning of the understanding of the host culture and the immigrant is more in touch with himself/herself. During stage four, more objectivity grows. The person sees the positive and negative alternatives of the host culture. Upon returning home (stage five), the immigrant will experience the reverse culture shock in readjustment.

Gullahorn and Gullahorn's (1963) concept of the W-curve has the same idea. The U-curve represents the adjustment process of students to a foreign culture. When the students return to their homeland after an extended period in a foreign culture, a second U-curve in readjusting forms a W-curve (Webb, 1983). One explanation of the manner of adjustment is provided by Arredondo-Dowd (1981) who compared the adjustment of immigration to Bowlby's (1961) stages of grief. This grief must be resolved before an identification with the new culture can be developed fully. The final outcome of this long process will be genuine biculturalism.

References

- Arredondo-Dowd, P. (1981). Personal loss and grief as a result of immigration. Personnel and Guidance Journal, 59, 376-378.

- Bowlby, J. (1961). Childhood mourning and its implications for psychiatry. American Journal, 118, 481-498.
- Christensen, E. (1977). When counseling Puerto Ricans... Personnel and Guidance Journal, 55, 412-415.
- Ehrlichman, J. (1982, March). The Hispanic wave across the land. Parade, pp.4-6; 8.
- Gullahorn, J., & Gullahorn, J. (1963). An extension of the U-curve hypothesis. Journal of Social Issues, 19, 33-47.
- Oberg, K. (1972). Culture shock and the problem of adjustment to new cultural environments. In D. Hooper (Ed.), Readings in intercultural communications. Pittsburg: Pittsburg Intercultural Communications Network of the Regional Council for International Education.
- Reed, J. (1984, October). Advertisers target the Hispanic market. Marketing, p. 4.
- Vazquez de Rodriguez, L. (1971). Needs and aspirations of the Puerto Rican people. New York: Columbia University Press.

Lecture # 2

Definition. Cross-cultural counseling may be defined as a counseling relationship in which two or more of the participants differ with respect to cultural background, values, norms, roles, life style and methods of communication (Sue, 1981).

The use of the term cross-cultural counseling in the literature is a rather new occurrence receiving attention only during the last two decades. To create further confusion, such terms as transcultural counseling,

intercultural counseling and minority counseling are frequently used interchangeably in the literature (Copeland, 1983).

Theoretical Bases For Cross-cultural Counseling

A source of difficulty is understanding the behavior of persons raised in a different culture. It is important to view the behavior in the cultural framework in which it occurs, a process called the emic or culture relative approach. In this approach, a culture is seen on its own terms and not by how it compares to other cultures.

For scientific knowledge to advance, however, it is necessary to make general comparisons across different groups. This is called the etic approach. An etic approach in cross-cultural research studies culture from a position outside the system, examining a culture by comparing it to others and considering the comparative structures and criteria to be universal. An example of this approach would be contrasting lines of authority in families from different cultures. The family is taken as a universal structure, some criteria of authority is established and cultures are compared to one another. Some groups turn out to be patriarchial, while others are matriarchial. A culture is understood, then, by how it differs from other cultures along some shared dimensions (Lee, 1984).

In cross-cultural research there is a trade-off. Some of the within culture (emic) information is lost because the comparative procedures (etic) do not allow for a rich description of each culture (Butcher & Garcia, 1978).

The most practical position for the cross-cultural counselor should be a middle position, with a balanced perspective.

Every culture is like all other cultures in some ways, like some others in other respects and finally like no others. (Lee, 1984, p. 594)

Attribution theory. Along with the emic-etic dichotomy, comes attribution theory pointing out that a person explains others' behavior based on his/her own beliefs and values which make up his/her reality.

Beyond that, in also failing to make a trait-situation distinction in looking at others' behavior, not only does the counselor make the "fundamental attribution error", but he/she is also apt to focus on the more vivid information. Social psychology and attribution theory provide a base for assessing cross-cultural interaction. In Gestalt terminology, the ground is seen but not the field. It is not enough to understand attribution theory. The person needs a framework for interpreting behavior in the new setting. He/she must learn to see the behavior

from the viewpoint of someone from that specific culture (Webb, 1983).

This personal construct theory is composed of what Sue & Sue (1977) called world views, where the individual shares common experiences, but has others that are only his/hers.

Counselor insensitivity to the differing viewpoints of clients may serve as an impediment to effective counseling. The effective cross-cultural counselor is prepared to assess both his/her own culture value system and that of his/her client (Sue, 1981).

Goals. The goals of counseling are particularly elusive when the student and counselor come from different cultures or value perspectives. These differences in background will result in differentiated value perspectives that will in turn radically affect the appropriate counselor interventions (Pedersen, 1978; Sue, 1978). For example, a U.S. counselor will have different political value perspectives than a recently arrived Cuban.

After having cross-cultural counselor training and learning the foreign language in a counseling oriented way, there is not much difference between the role of a counselor in a cross-cultural setting or in a public school. Although the problems encountered might be

different from the school setting, the essential purpose of all counselor activities is to enhance the development of the individual (Levine & Padilla, 1980). All of his/her other activities, testing, test interpretation, keeping personal records, orientation, research and special studies are important means to that end. They facilitate the development of a program of experience which furthers the counselor's growth toward maturity. A suggested distribution of activities for any school counselor provides a good organized plan for the cross-cultural counselor: student contact (individual counseling 40% and group guidance 20%), teacher consultation 15%, planning 5%, parent consultation 10%, study, evaluation and research 10% (Ryan, 1978).

Arredondo-Dowd and Gonsalves (1980) make the compelling reasons to prepare culturally effective counselors very clear:

1. The multicultural overtones of the American population.
2. The growing number of new immigrants and refugees.
3. The expressed and perceived needs of counselors working with multicultural groups.
4. The naming of counselors as "necessary" recipients of federal training funds to develop better

bilingual programs in 1978 when the Bilingual Education Act was amended.

Various authors have suggested that training programs should include at least four components (Copeland, 1982; Henderson, 1979; Sue 1981): a consciousness raising component, a cognitive understanding component, an affective component and a skill component. The consciousness raising component consists of utilizing various activities to assist the counselor in becoming familiar with a particular culture. Sue (1981) has pointed out that most programs to date have stressed consciousness raising and affective and cognitive training but have not adequately addressed the skills component.

References

- Butcher, J. & Garcia R. (1978). Cross-national application of psychological tests. Personnel and Guidance Journal, 56, 472-475.
- Copeland, E. (1982). Minority populations and traditional counseling programs: Some alternatives. Counselor Education and Supervision, 21, 187-193.
- Copeland, E. (1983). Cross-cultural counseling and psychotherapy: A historical perspective, implications for research and training. Personnel and Guidance Journal, 62, 10-15.
- Henderson, G. (Ed.). (1979). Understanding and counseling ethnic minorities. Springfield, Illinois: Charles C. Thomas Publisher.

- Lee, D. (1984). Counseling and culture. Personnel and Guidance Journal, 62, 592-597.
- Pedersen, P. (1978). Four dimensions of cross-cultural skills in counselor training. Personnel and Guidance Journal, 56, 480-484.
- Sue, D. W. (1978). World views and counseling. Personnel and Guidance Journal, 56, 458-462.
- Sue, D. W. (1981). Counseling the culturally different: Theory and practice. New York: John Wiley.
- Sue, D. W. & Sue, D. (1977). Barriers to effective cross-cultural counseling. Journal of Counseling Psychology, 24, 420-429.
- Webb, M. (1983). Cross-cultural awareness: A framework for interaction. Personnel and Guidance Journal, 61, 498-500.

Lecture # 3

Language

Culture is the distinctive life-way of a people who are united by a common language. Native language is a part of natural heritage, a personal possession no less significant than the geography of one's birthplace.

Despite auxiliary help from gesture, pictures and writing, language is and remains a phenomenon of sound. Language cannot be equated with communication. These two are partners in an enterprise of great extent and importance, yet it is a mistake to consider them synonymous. Communication can take place perfectly well without language and language, in both origin and function, goes far beyond the limits of communication.

Men have much in common with animals: food, shelter, family life, mating, birth, play, combat, disease and the will to live are as important to animals as to us. But the use of verbal symbols is exclusively human. No animal has ever learned to speak in the human sense of the word. Man and language are inseparable and life without language is nonhuman (Brooks, 1960). The sociolinguist Labov (1972) states that language is a social phenomenon. The use of language is a social enterprise; that is, to write or speak to another person involves using some shared sounds and symbols or a language.

Implications for the use of the major language by culturally different groups have been mentioned (Nava, 1970; Rowan, 1970). Referring to factors important to counselors of black youth which are also relevant for the cross-cultural counselor, Smith (1973) states the following:

Effective verbal communication forms the foundation for the majority of counseling relationships and the client is expected to communicate his/her feelings and thoughts to the counselor in standardized English which may be a difficult task for the ghetto student... Part of the counselor's success in communicating with the educationally disadvantaged is dependent upon the value that counselor attaches to the counselee's language usage. The counselor must avoid making value judgements on the counselee's code. (Smith, 1973, pp. 53-54)

Orem (1968), discussing language and urban poor students, suggests that the counselor's responsibility is to communicate with the urban poor, not improve their language usage. This means that just as the disadvantaged students must learn to be facile with standard English to meet the requirements of the classroom, the counselor must learn and develop fluency in the communication style of the lower socioeconomic class, if he/she is to be effective (DeBlassie, 1976). Menaker (1971), however, suggests an important caution with respect to the counselor's use of the subcultural language which is relevant to cross-cultural counselors:

Attempts of middle-class counselors to use subcultural language usually come across as artificial and as demeaning to both the counselor and student. Some words or expressions that come naturally are fine, but these should not be a conscious effort to imitate the student's speech patterns. It is not necessary or desirable. (Menaker, 1971, p. 24)

Those counselors interested in being cross-cultural counselors should receive special training in the language of culturally different groups e.g. Spanish, Tagalog, Arabic, Vietnamese. In other words, what for some counselors might have come from their own backgrounds (being bilingual and/or bicultural), others should achieve through effective training as part of their counselor training program.

Foreign language learning in this training should be toward a "counseling language": learning useful questions; learning usual responses. This counseling language will make the counselor feel more comfortable in applying all his/her counseling skills. It need not be a grammatical or a literary approach to language learning. E.g. how are you? (English- Como estas? (Spanish) - Ka musta ka? (Tagalog - Come sta? (Italian) - Comment vas-tu? (French).

Linguistic Factors

Each individual, as a result of his unique linguistic experiences, speaks a slightly differentiated form of the language, which linguists call an "idiolect". As a result of parental and peer influence in the course of growing up, the idiolects of people who have been in frequent communication since childhood will tend to be very similar and will differ from the idiolects of persons in other inter-communication groups (Saville & Troike, 1971). A group of similar dialects (usually intelligible) forms a language.

The language limitation is felt when one finds himself/herself in need of another language. There are many immigrants who will face this language limitation e.g. Haitians, Colombians, Russians. There are other

immigrants that this cultural factor will not be that traumatic for, despite some idiolectic differences, e.g. Canadians, British and Australian.

References

- Brooks, N. (1960). Language and language learning. New York: Harcourt and Brace.
- DeBlassie, R. (1976). Counseling with Mexican American youth. Austin: Learning Concepts, Inc.
- Labov, W. (1972). Sociolinguistic patterns. Philadelphia: University of Pennsylvania Press.
- Levine, E. & Padilla, A. (1980). Crossing cultures in therapy. Monterey, Calif.: Brooks-Cole Publishing Co.
- Menaker, J. (1971). Urban poor students and guidance. New York: Houghton Mifflin.
- Nava, J. (1970). Cultural background and barriers that affect learning by Spanish speaking children. In J. H. Burman (Ed.), Mexican-Americans in the United States. Cambridge, Mass.: Schenkman.
- Orem, R. (1968). Language and the culturally disadvantaged. In W.E. Amos & J.D. Grams, (Eds.), Counseling the disadvantaged youth. Englewood Cliffs, New Jersey: Prentice-Hall.
- Rowan, H. (1970). A minority nobody knows. In J. H. Burma (Ed.), Mexican-Americans in the United States. Cambridge, Mass.: Schenkman.
- Ryan, A. (1978). Guidance services. Danville, Illinois: Printers & Publishers, Inc.
- Saville, M. & Troike, R. (1971). A handbook of bilingual education. Washington, DC: TESOL.
- Smith, E. (1973). Counseling the culturally black youth. Columbus, Ohio: Charles E. Merrill.

Lecture # 4

Cross-Cultural Counseling Skills

Copeland (1983) summarizes the types of competencies that should develop in skills building areas

1. The counselor must develop the skills to make "isomorphic attributions" about the client's behavior. He/she must understand how the client perceives the social environment and evaluate the behavior in that context.

2. The counselor must be able to identify the problem of the culturally different client and select appropriate techniques of remediation.

3. The counselor must be able to determine client expectancies concerning the outcomes of the counseling process.

4. The counselor must have the skills to assist the client in transferring insights and behaviors learned in the counseling setting to everyday situations once counseling is terminated.

Psychological tests have been traditionally used in counseling settings. The counselor must develop skills to determine whether tests developed in a dominant culture are relevant for use with specific subcultural groups. When and if these tests are used, the cultural background

and experiences of clients must be considered in the interpretation.

A common problem that the counselor will encounter is that when referrals to various agencies (psychological, special school programs, behavioral) are made, culturally biased tests are in use. Some intelligence tests like Cattell's tend to be "culture-common" rather than "culture-free." The performance in such items is free from cultural differences, but not from cultural influences (Anastasi, 1968). Sometimes translations do not have the same original psychological meaning in the target language (Secrest, Fays, & Zaidi, 1972). The need to change an item completely because of a different implication in that particular culture might occur. The use of personality tests in cross-cultural counseling and research situations responds to a real need. To the counselor and researcher the selection of appropriate personality tests for the bilingual student is a very important factor (Butcher & Garcia, 1978).

Until fairly recently, most standardized tests were constructed by Anglos who sometimes clumsily violated the feelings of a test-taker without even knowing it. The test publishers have been not so much culture biased as they have been "culture blind."

Although focusing on Native Americans, Ryan (1969), offers the following practical guide for counselors who want to understand a culturally different group

1. Study carefully the local history of the culturally different group. This may involve a review of appropriate social science literature.

2. Spend time as a particular observer in process observation of local culturally different customs.

3. Analyze data regarding school achievement and work histories of youths representing the ethnic group.

4. Analyze carefully your feelings regarding the culturally different group.

5. Study the attitudes of all local cultural groups. How do they feel about the particular cultural group you are researching?

In general, whether cross-cultural counseling is direct or indirect, the effective counselor can be described as a unique individual, open minded, tolerant for ambiguity, experienced in counseling with others, spontaneous and flexible, knowledgeable about self and others, with a thorough knowledge of the behavioral sciences and with a commitment toward helping people to change (DeBlassie, 1976).

All the skills acquired in a cross-cultural training program are designed to complement and not substitute for

good counseling techniques already in practice. Besides having a sound preparation as a counselor, his/her experiences in life have to include close contact with other cultures and races. Within the cultures and races there are differences when one deals with different socio-economic status. For example, Cubans came in the sixties to this country by their own will, because of their belief in democracy. Puerto Ricans come to the mainland to improve their economic status (Christensen, 1977; Vazquez de Rodriguez, 1971). Many Vietnamese were practically forced to leave their country once the American troops left Vietnam. A great number of them came to the United States. Arabs might come just to learn English or learn about another culture, without having either economical or political reasons. An awareness of such differences is necessary in cross-cultural counseling.

Culturally different students entering the American educational system are a product of their cultural, racial and socio-economic status. They have world views that constitute their psychological orientation in life and determine how they think, behave, make decisions and define events (Sue, 1978).

Hispanic Population

According to Arredondo-Dowd (1981), the immigrants possess the stamina and ambition to avoid the stresses and hardships of life in their home country. They left because the opportunities for advancement were limited. Those who emigrated were described as upwardly mobile because of apparently visible successes in the new homeland. But if the first generation immigrants deal with the problem of uprooting by maintaining their cultural traditions, the younger generation will try to adjust by incorporating the best of both cultures, because culture evolves according to times and circumstances and the focus of culture is on the individual (Brooks, 1972).

Race. Latin America has shared a common sociological formation with the United States. When Spaniards arrived on the new continent, Indian civilizations were exposed: the Arawaks, Mayans, Incas, Aztecs, Chibchas and many other tribes. Many of these tribes survived the Spanish intrusion, but many perished in their fight to keep what was theirs.

When the Spanish kings granted "asientos" or rights to bring slaving ships to the Caribbean ports, the Africans were brought as ideal sources of labor for sugar and tobacco plantations. As far as crowded, unsanitary conditions, rations and death rate were concerned, the

slave ships of the 1600's made the Yankee slave ships of the 1800's seem like pleasure cruises (Bailey & Nasatir, 1960).

However, this commonality with the United States sociological formation ends here. Although pure blacks, whites and Indians exist in the Hispanic population, a mixture among the three races formed a kaleidoscope of colors. In general, racial conflict is unknown.

For the black Hispanic, the Indian Hispanic and the mixed groups like the Mestizo (white, black and Indian) and the "Mulato" (black and white), their acculturation problems might be greater when they come to the United States. They might have the same traumatic experience the Haitians have had (Seligman, 1977).

In the United States, the so called "melting pot" has been a myth because the color of an individual's skin defines an aspect of his/her subculture. Vontress (1971) adds that color differences have resulted in racial separatism, which in turn contributes to cultural differences. People who are separated one from the other for whatever reason develop over a period of time unique ways of perceiving and relating to their environments. Although blacks are products of the American culture, their subculture has telling and lasting effects on their

behavior, on their attitudes toward themselves and toward whites.

Religion. Religion is always to be found at the base of social structure. Every child begins his/her encounter with the divine and the supernatural very early in life. No matter how his/her reactions to these may change and modify as he/she grows older, religion will continue to have a distinct effect upon his/her thought and action (Brooks, 1972).

Although the majority of the Latin Americans who come to this country are confirmed Catholics, there are also many Protestants and many professing Judaism. For instance in Cuba, Cuban-Jews were very successful in business in the pre-Castro era. Contrary to the passive religious attitude of the Mexican Americans, other Latin Americans immigrants, especially the Cubans in Florida are very active in church attendance and involvement. In general, religious leaders, priests and ministers, regardless of religious affiliations, exert a great deal of influence on the Hispanic population.

Santeria is described by Sandoval (1979) as an Afro-Cuban religious system which has essentially African world views and rituals. Many Cubans in Dade County suffer from feelings of ambivalence, lack of control, confused identity, lack of purpose and direction. For

many of them Santeria offers the aspects of support and help they seek (Sandoval, 1979). Because organized religion was openly opposed by the Castro government, alternative belief systems such as Santeria appear to have become more popular than ever. Santeria has taken root in several areas of the U.S., primarily Florida, New York, New Jersey and California. The Santeria's leader is called santero/santera. He/she diagnoses disease and prescribes treatment by means of various divination systems, his/her own intuition and former successful experiences of the healers.

The extended family versus the nuclear family. Most of the Spanish-speaking groups tend to keep a close tie with all members of the family: cousins, aunts, uncles and grandparents. Many of the children's achievements are motivated by family pride. The sociological system of the U.S.A. is based on the nuclear family.

Szapocznik, Faletti and Scopetta (1977), recognizing the breakdown of the Cuban extended family, report the following: Because of the intergenerational differential rates of acculturation, the extended family has become a liability and a major source of stress and disruption. What was once a valued role for the elder, to be an authority figure in the family, is now considered by their modern Americanized children and grandchildren as

interference in their internal affairs. The inter-generational differences in acculturation have accelerated the disruption of the nuclear and extended families and caused these elders to become isolated from their children and grandchildren.

Competition versus Cooperation. Competition among human beings is a complex and fascinating phenomenon. It appears to begin early as a function of normal childhood development. Its continuation is not ordained, however, as evidenced by the fact that there are human cultures that are cooperative in nature (Elleson, 1983).

As a general rule Latin Americans are cooperative. Students learn cooperative and sociable behaviors and are rewarded at home because of them. In the North American schools, however, competition is fostered among students. Conflicts arise because the Latin American student is accustomed to functioning in a group situation where cooperation is expected. The North American teacher will often consider this student unruly and inclined to cheat for offering or seeking help from others (Vazquez de Rodriguez, 1971; Concha, Garcia & Perez, 1975).

References

- Anastasi, A. (1968). Psychological testing. New York: Macmillan Publishing Co., Inc.

- Arredondo-Dowd, P. (1981). Personal loss and grief as a result of immigration. Personnel and Guidance Journal, 59, 376-378.
- Bailey, H. & Nasatir, A. (1960). Latin America: The development of its civilization. New Jersey: Prentice Hall Inc.
- Brooks, N. (1972, October 27). Culture versus civilization. Presentation at the Connecticut Foreign Language Teachers' Convention, New Britain.
- Butcher, J. & Garcia R. (1978). Cross-national application of psychological tests. Personnel and Guidance Journal, 56, 472-475.
- Concha, P. Garcia, L., & Perez, A. (1975). Cooperation versus Competition: A comparison of Anglo-American and Cuban-American youngsters in Miami. Journal of Social Psychology, 95, 273-274.
- Copeland, E. (1983). Cross-cultural counseling and psychotherapy: A historical perspective, implications for research and training. Personnel and Guidance Journal, 62, 10-15.
- DeBlassie, R. (1976). Counseling with Mexican American youth. Austin: Learning Concepts, Inc.
- Elleson, V. (1983). Competition: A cultural imperative? Personnel and Guidance Journal, 62, 195-198.
- Ryan, C. (1969). Counseling the culturally encapsulated American Indian. Vocational Guidance Quarterly, 18, 123-126.
- Sandoval, M. (1979). Santeria as a mental health care system: An historical overview. Social Science and Medicine, 13, 137-151.
- Secrest, L., Fays, T. & Zaidi, S. (1972). Problems of translations in cross-cultural research. Journal of cross-cultural psychology, 1, 41-56.
- Seligman, L. (1977). Haitians: A neglected minority. Personnel and Guidance Journal, 55, 409-411.

- Szapocznik, J., Faletti, M. & Scopetta, M. (1977, September). Psychological social issues of Cuban elders in Miami. Paper published Miami, Fl: University of Miami, Spanish Family Guidance Clinic and Institute for the Study of Aging.
- Vazquez de Rodriguez, L. (1971). Needs and aspirations of the Puerto Rican people. New York: Columbia University Press.
- Vontress, C. (1971). Racial differences: Impediments to rapport. Journal of Counseling Psychology, 18, 7-13.

APPENDIX C
QUESTIONNAIRE

Circle true or false

1. T F "Isomorphic attributions" occur when the counselor understands the client's perception of the social environment.
2. T F The best theoretical approach in cross-cultural counseling is the emic-etic balanced perspective.
3. T F The U. S. Hispanic population is the second fastest growing culturally different group.
4. T F Gullahorn & Gullahorn's concept of the W-curve represents the acculturation process of the Cuban Americans who remain in the U.S.A.
5. T F There are more than 750,000 Cuban Americans in the U.S.A.
6. T F The intergenerational differential rates of acculturation are sources of stress in the Cuban American family.

7. T F Santeria refers to the part of the Catholic religion in which the Cuban Americans honor their saints.
8. T F The Spanish phrase "En que puedo ayudarle?" means "In what city do you live?"
9. T F The "Marielitos" are the Cubans who came in 1980.
10. T F Consciousness raising is one of the four major components in a cross-cultural training program.
11. T F In order to be bilingual, a person must be able to read, write and speak two languages.
12. T F Most of the cross-cultural counseling skills come from the counselor observing the local culturally different.
13. T F At the beginning of the acculturation process, the Hispanic shows euphoria about the new culture.
14. T F Within the Cuban American culture, racial descrimination is insignificant.
15. T F Hispanics are very competitive in their behavior.

APPENDIX D
HANDOUTS

Handout # 1

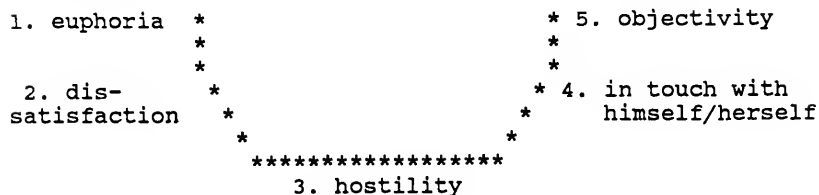
Interview someone from a culturally different place.

Ask the following questions:

1. How long have you been here?
2. What do you like best in the U.S.?
3. What do you like least in the U.S.?
4. What difficulties did you encounter in adjusting to the U.S. culture?
5. Would you like to return to your country one day?
6. Why did you choose to come to this country?
7. Do you have your family here?
8. Are you studying here?
9. Are you working here?
10. Do you have many North American friends?
11. Do you have many friends from your country here?
12. What kind of food do you miss from your country?
13. What North American food do you like the best?
14. What is your native language?

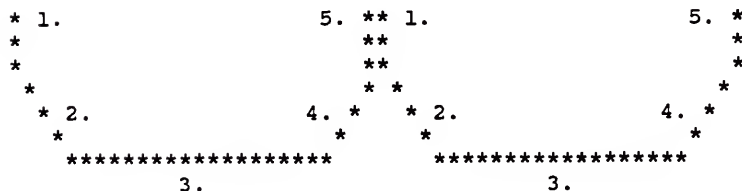
Culture Shock

Culture shock is the anxiety experienced when one senses a loss of when to do what and how.



Foreign
Country

Gullahorn & Gullahorn's U curve



In a Foreign
Country

On returning to
the native land

Gullahorn & Gullahorn's W-curve

Note: In W-curve, 1. - 5. are as in U-curve above

Handout # 2Research Supporting Cross-cultural Counseling Skills

- Ahia, C. (1984). Cross-cultural counseling concerns. Personnel and Guidance Journal, 62, 339-341.
- Arbuckle, D. (1972). Counseling with members of minority groups. Counseling and Values, 16, 239-246.
- Arredondo-Dowd, P. (1981). Personal loss and grief as a result of immigration. Personnel and Guidance Journal, 59, 376-378.
- Atkinson, D., Staso, D., & Hosford, R. (1978). Selecting counselor trainees with multicultural strenghts: A solution to the Bake decision crisis. Personnel and Guidance Journal 56, 546-549.
- Brammer, L. (1978). Informal helping systems in selected subcultures. Personnel and Guidance Journal, 56, 476-479.
- Concha, P. Garcia, L., & Perez, A. (1975). Cooperation versus competition: A comparison of Anglo-American and Cuban-American youngsters in Miami. Journal of Social Psychology, 95, 273-274.
- Dawis, R. (1978). A paradigm and model for the cross-cultural study of counseling. Personnel and Guidance Journal, 56, 463-466.
- Ferguson, B., & Meadows, J. (1978). Toward a model for counseling the culturally different. Journal of the National Association for Women Deans, Administrators and Counselors, 41, 153-156.
- Hernandez, L, & Cariquist-Hernandez, K. (1979). Humanistic counseling of bilingual students. Journal of Non-White Concerns, 7, 100-107.
- Ho, M.K.O. (1974). Outreach approach to counseling with foreign students. Journal of College Student Personnel, 15, 66-72.
- Palomares, V. (1971). Culture as a reason for being. Personnel and Guidance Journal, 50, 82-147.

- Pedersen, P. (1978). Four dimensions of cross-cultural skills in counselor training. Personnel and Guidance Journal, 56, 480-484.
- Ruiz, R. Padilla, A. (1977). Counseling Latinos. Personnel and Guidance Journal, 55, 401-408.
- Sue, D. W. (1977). Counseling the culturally different. Personnel and Guidance Journal, 55, 422-425.
- Sue, D. W. (1978). World views and counseling. Personnel and Guidance Journal, 56, 458-462.
- Sue, D. W., & Sue, D. (1977). Barriers to effective cross-cultural counseling. Journal of Counseling Psychology, 24, 420-429.
- Van Buren, J. (1972). The school counselor and the challenge of minority students. Counseling and Values, 16, 303-308.
- Vontress, C. (1969). Cultural barriers in the counseling relationships. Personnel and Guidance Journal, 48, 11-17.
- Vontress, C. (1979). Cross-cultural counseling: An existential approach. Personnel and Guidance Journal, 58, 117-121.
- Webb, M. (1983). Cross-cultural awareness: a framework for interaction. Personnel and Guidance Journal, 61, 498-500.

Handout # 3Spanish phrasesTranslation

Buenos días

Buenas tardes

Buenas noches

Como esta usted ?

Bien gracias y usted.

Como se siente hoy?

Bien - Mal

En que puedo ayudarle?

REFERENCES

- Ahia, C. (1984). Cross-cultural counseling concerns. Personnel and Guidance Journal, 62, 339-341.
- Anastasi, A. (1968). Psychological testing. New York: Macmillan Publishing Co., Inc.
- Anderson, T., & Boyer, M. (1976). Bilingual schooling in the United States. Detroit, Michigan: Blaimie Ethridge-Books.
- Arbuckle, D. (1972). Counseling with members of minority groups. Counseling and Values, 16, 239-246.
- Armas, C., & McDavis, R. (1981). White, black, and hispanic students' percetions of a Community College environment. Journal of College Student Personnel, 22 337-341.
- Arredondo-Dowd, P. (1981). Personal loss and grief as a result of immigration. Personnel and Guidance Journal, 59, 376-378.
- Arredondo-Dowd, P., & Gonsalves, J. (1980). Preparing culturally effective counselors. Personnel and Guidance Journal, 58, 657-661.
- Atkinson, D., Staso, D., & Hosford, R. (1978). Selecting counselor trainees with multicultural strenghts: A solution to the Bake decision crisis. Personnel and Guidance Journal, 56, 546-549.
- Bank, M., & Kahn, M. (1982). The sibling bond. New York: Basic Books.
- Bailey, H., & Nasatir, A. (1960). Latin America: The development of its civilization. Englewood Cliffs, New Jersey: Prentice-Hall Inc.

- Benedict, R. (1961). Patterns of culture. Cambridge, Massachusetts: Houghton Mifflin Company.
- Berlin, A., & Urbiztondo, P. (Producers). (1976). Three Generations (Film). New York: Parents' Magazine Films.
- Bernal, M., & Padilla, (1982). A. Status of minority curricula and training in clinical psychology. American Psychologist, 37, 780-787.
- Binswanger, L. (1962). Existential analysis and psychotherapy. New York: Dulton.
- Blass, T. (Ed.) (1977). Personality variables in social behavior. Englewood Cliffs, New Jersey: Lawrence Erlbaum Associates.
- Bowlby, J. (1961). Childhood mourning and its implication for psychiatry. American Journal, 118, 481-498.
- Brammer, L. (1978). Informal helping systems in selected subcultures. Personnel and Guidance Journal, 56, 476-479.
- Brislin, R. (1981). Cross-cultural encounters. New York: Pergamon Press.
- Brooks, N. (1960). Language and language learning. New York: Harcourt and Brace.
- Brooks, N. (1972, October 27). Culture versus civilization. Presentation at the Connecticut Foreign Language Teachers' Convention, New Britain.
- Butcher, J., & Garcia R. (1978). Cross-national application of psychological tests. Personnel and Guidance Journal, 56, 472-475.
- Casas, J., & Atkinson, D. (1981). The Mexican-American in higher education: An example of subtle stereotyping. Personnel and Guidance Journal, 59, 473-476.
- Casas, J., & Ponterotto, J. (1984). Profiling an invisible minority in higher education: The Chicana. Personnel and Guidance Journal, 62, 349-353.

- Chandler, C. (1979). Traditionalism in a modern setting: A comparison of Anglo and Mexican-American value orientation. Human Organization, 38, 153-159.
- Chaze, W. (1984, July). Crackdown on illegal aliens: The impact. U.S. News and World Report, pp.23-26.
- Christensen, C. (1984). Effects of cross-cultural training on helper response. Counselor Education and Supervision, 23, 311-320.
- Christensen, E. (1975). Counseling Puerto Ricans: Some cultural considerations. Personnel and Guidance Journal, 53, 349-355.
- Christensen, E. (1977). When counseling Puerto Ricans... Personnel and Guidance Journal, 55, 412-415.
- Concha, P. Garcia, L., & Perez, A. (1975). Cooperation versus competition: A comparison of Anglo-American and Cuban-American youngsters in Miami. Journal of Social Psychology, 95, 273-274.
- Copeland, E. (1982). Minority populations and traditional counseling programs: Some alternatives. Counselor Education and Supervision, 21, 187-193.
- Copeland, E. (1983). Cross-cultural counseling and psychotherapy: A historical perspective, implications for research and training. Personnel and Guidance Journal, 62, 10-15.
- Dawis, R. (1978). A paradigm and model for the cross-cultural study of counseling. Personnel and Guidance Journal, 56, 463-466.
- DeBlassie, R. (1976). Counseling with Mexican American youth. Austin: Learning Concepts, Inc.
- DeLeon, M. (1959). Wanted: A new educational philosophy for the Mexican American. California Journal of Secondary Education, 34, 398-402.
- Dennis, P. (1975). The role of the drunk in a Oaxaca village. American anthropologist, 77, 856-863.
- Dovey, K. (1983). Guidance and counseling services in the Republic of South Africa. Personnel and Guidance Journal, 61, 459-461.

- Ehrlichman, J. (1982, March). The Hispanic wave across the land. Parade, pp.4-6; 8.
- Elleson, V. (1983). Competition: A cultural imperative? Personnel and Guidance Journal, 62, 195-198.
- Elliston, I. (1977). Social and vocational adjustment in a multicultural society. School Guidance Worker, 32, 4-13.
- Feinberg, R., & Cuevas, G. (1978). Bilingual education for Latinos. Washington, DC: Association for Supervision and Curriculum Development.
- Ferguson, B., & Meadows, J. (1978). Toward a model for counseling the culturally different. Journal of the National Association for Women Deans, Administrators and Counselors, 41, 153-156.
- Fitzgibbon, T. (1971). The use of standardized instruments with urban and minority-group pupils. New York: Harcourt, Brace, Jovanovich, Inc.
- Foulds, M., Guinan, J., & Hannigan, P. (1974). Marathon group: Changes in scores on the California Psychological Inventory. Journal of College Student Personnel, 15, 474-479.
- Gordon, E., & Wilkerson, D. (1966). Compensatory education for the disadvantaged. New York: College Entrance Examination Board.
- Gough, H. (1953). The construction of a personality scale to predict scholastic achievement. Journal of Applied Psychology, 37, 361-366.
- Gough, H. (1964). Academic achievement in high school as predicted from the California Psychological Inventory. Journal of Educational Psychology, 50, 170-180.
- Gough, H. (1965). Cross-cultural validation of measure of asocial behavior. Psychological Reports, 17, 379-387.
- Gough, H. (1966). A cross-cultural analysis of the C.P.I. femininity scale. Journal of Consulting Psychology, 30, 136-141.

- Gough, H., McClosky, H., & Meehl, P. (1951). A personality scale for dominance. Journal of Abnormal and Social Psychology, 46, 360-366.
- Gough, H., & Peterson, D. (1952). The identification and measurement of predispositional factors in crime and delinquency. Journal of Consulting Psychology, 16, 207-212.
- Gough, H., Wenk, E., & Rozytko, V. (1965). Parole outcomes as predicted from the CPI, the MMPI, and a base expectancy table. Journal of Abnormal Psychology, 70, 432-441.
- Grebler, L, Moore, J., & Guzman, R. (1970). The Mexican American people. New York: Free Press.
- Gross, M. (1978). The psychological society. New York: Random House.
- Gullahorn, J., & Gullahorn, J. (1963). An extension of the U-curve hypothesis. Journal of Social Issues, 19, 33-47.
- Hallman, C., & Campbell, A. (1983). Cuban value orientation. Gainesville, FL: University of Florida.
- Helms, J., & Giorgis, T. (1980). A comparison of the locus of control and anxiety level of African, Black American, and White American college students. Journal of College Student Personnel, 21, 503-509.
- Henderson, G. (1979). Understanding and counseling ethnic minorities. Springfield, IL: Charles C. Thomas Publisher.
- Hernandez, L., & Cariquist-Hernandez, K. (1979). Humanistic counseling of bilingual students. Journal of Non-White Concerns, 7, 100-107.
- Ho, M.K.O. (1974). Outreach approach to counseling with foreign students. Journal of College Student Personnel, 15, 66-72.
- Holtzman, W., Diaz-Guerrero, R., & Swartz, J. (1975). Personality development in two cultures. Austin: University of Texas Press.

- Hsieh, T., Shybut, J., & Lotsof, E. (1965). Internal versus external control and ethnic group membership: A cross cultural comparison. Journal of Consulting and Clinical Psychology, 33, 122-124.
- Hsu, F. (1963). American core values and national character. In F. Hsu (Ed.), Psychological Anthropology. Homewood, IL: Dorsey.
- It's your turn in the Sun. (1978, October 16). Time, pp.48-52; 55-61.
- Kaplan, B. (1961). Studying personality cross-culturally. Evanston, IL: Row and Peterson.
- Klovekorn, M., Madera, M., & Nardone, S. (1974). Counseling the Cuban child. Elementary School Guidance and Counseling, 8, 255-260.
- Kluckhohn, F., & Strodtbeck, F. (1961). Variations in value orientation. New York: Harper & Row.
- Labov, W. (1972). Sociolinguistic patterns. Philadelphia: University of Pennsylvania Press.
- Lambert, W., & Tucker, G. (1972). Bilingual education of children. Roley, MA: Newbury House.
- Lee, D. (1984). Counseling and culture. Personnel and Guidance Journal, 62, 592-597.
- Levine, E., & Padilla, A. (1980). Crossing cultures in therapy. Monterey, CA: Brooks-Cole Publishing Co.
- Leyburn, J. (1955). The Haitian people. New Haven: Yale University Press.
- Linton, R. (1945). The cultural background of personality. New York: Appleton-Century-Crofts, Inc.
- Lopez, T. Jr. (1973). Some peculiar educational problem of the anglicized Mexican American: Educational perspective. Journal of the College of Education, University of Hawaii, 12, 12-14.
- Mannino, F., & Shore, M. (1976). Perceptions of social supports by Spanish-speaking youth with implications for program development. Journal of School Health, 46, 471-474.

- Marsella, A. (1980). Depressive experience and disorder across cultures. Handbook of Cross-cultural Psychology-psychopathology, 6, 237-289.
- McDavis, R. (1978). Counseling Black clients effectively: The eclectic approach. Journal of Non-White Concerns, 7, 41-47.
- Mead, M. (1961). Cooperation and competition among primitive peoples. (Rev. Ed.), New York: McGraw-Hill.
- Menaker, J. (1971). Urban poor students and guidance. New York: Houghton Mifflin.
- Montagu, A. (1966). On being human. New York: Hawthorn Books.
- Mava, J. (1970). Cultural background and barriers that affect learning by Spanish speaking children. In J. H. Burman (Ed.), Mexican-Americans in the United States. Cambridge, MA: Schenkman.
- Newman, M. (1978). Profile of Hispanics in the U.S. work force. Monthly Labor Review, 101, 3-14.
- Oberg, K. (1972). Culture shock and the problem of adjustment to new cultural environments. In D. Hooper (Ed.), Readings in intercultural communications. Pittsburg: Pittsburg Intercultural Communications Network of the Regional Council for International Education.
- Orem, R. (1968). Language and the culturally disadvantaged. In W.E. Amos & J.D. Grams (Eds.), Counseling the disadvantaged youth. Englewood Cliffs, NJ: Prentice-Hall.
- Orpen, C. (1976). Personality and academic attainment: A cross-cultural study. The British Journal of Education Psychology, 46, 220-222.
- Palomares, V. (1971). Culture as a reason for being. Personnel and Guidance Journal, 50, 82-147.
- Parker, W., & McDavis, R. (1979). Awareness experience: Toward counseling minorities. Counselor Education and Supervision, 18, 312-317.

- Peal, E., & Lambert, W. (1962). The relation of bilingualism to intelligence. Psychological Monographs: General and Applied, 76, 20-22.
- Pedersen, P. (1977). Triad model of cross-cultural training. Personnel and Guidance Journal, 56, 94-100.
- Pedersen, P. (1978). Four dimensions of cross-cultural skills in counselor training. Personnel and Guidance Journal, 56, 480-484.
- Pedersen, P., Draguns, J., Lonner, W., & Trimble, J. (Eds.). (1981). Counseling across cultures (2nd. ed.). Honolulu: University Press of Hawaii.
- Portes, A., McLeod, S., & Parker, R. (1978). Immigrant aspirations. Sociology of Education, 51, 241-260.
- Ramirez, M., & Castaneda, A. (1974). Cultural democracy, bicognitive development and education. New York: Academic Press.
- Refugee accord brings hope of better U.S.--Cuba relations. (1984, December 16). The Orlando Sentinel, p. A-6.
- Rey, K. (1970). The Haitian family. New York: Community Service Society.
- Reed, J. (1984, October). Advertisers target the Hispanic market. Marketing, p. 4.
- Rosenbaum, M. (1980). Cooperation and competition. In P.B. Paulus (Ed.) Psychology of group influence. Englewood Cliffs, NJ: Lawrence Erlbaum Associates.
- Ross, D. (1984). A cross-cultural comparison of adult development. Personnel and Guidance Journal, 62, 418-421.
- Rowan, H. (1970). A minority nobody knows. In J. H. Burma (Ed.), Mexican-Americans in the United States. Cambridge, MA: Schenkman.
- Ruiz, R., & Padilla, A. (1977). Counseling Latinos. Personnel and Guidance Journal, 55, 401-408.
- Ryan, A. (1978). Guidance services. Danville, IL: Printers & Publishers, Inc.

- Ryan, C. (1969). Counseling the culturally encapsulated American Indian. Vocational Guidance Quarterly, 18, 123-126.
- Sandoval, M. (1979). Santeria as a mental health care system: An historical overview. Social Science and Medicine, 13, 137-151.
- Saville, M., & Troike, R. (1971). A handbook of bilingual education. Washington, DC: TESOL.
- Secrest, L., Fays, T., & Zaidi, S. (1972). Problems of translations in cross-cultural research. Journal of Cross-cultural Psychology, 1, 41-56.
- Seligman, L. (1977). Haitians: A neglected minority. Personnel and Guidance Journal, 55, 409-411.
- Shipp, P. (1983). Counseling blacks: A group approach. Personnel and Guidance Journal, 62, 108-111.
- Simoes, A. (Ed.). (1976). The bilingual child: Research and analysis of existing educational theme. New York: Academic Press.
- Smith, E. (1973). Counseling the culturally black youth. Columbus, OH: Charles E. Merrill.
- Stoddard, E. (1973). Mexican American. New York: Random.
- Sue, D. W. (1977). Counseling the culturally different. Personnel and Guidance Journal, 55, 422-425.
- Sue, D. W. (1978). World views and counseling. Personnel and Guidance Journal, 56, 458-462.
- Sue, D. W. (1981). Counseling the culturally different: Theory and practice. New York: John Wiley.
- Sue, D. W., & Sue, D. (1977). Barriers to effective cross-cultural counseling. Journal of Counseling Psychology, 24, 420-429.
- Szapocznik, J., Faletti, M., & Scopetta, M. (1977, September). Psychological social issues of Cuban elders in Miami. Paper published Miami, FL: University of Miami, Spanish Family Guidance Clinic and Institute for the Study of Aging.

- Szapocznik, J., Kutrines, W., & Fernandez, T. (1980). Bicultural involvement and adjustment in Hispanic-American youths. International Journal of Inter-cultural Relations, 4, 353-365.
- Tiend, M. (1980). Familism and structured assimilation of Mexican immigrants in the United States. International Migration Review, 14, 383-408.
- Triandis, H. (1977). Interpersonal behavior. Monterey, CA: Brooks/Cole.
- United States Commission on Civil Rights. (1975). A better chance to learn, Albany, NY: State Education Department Printing Office.
- U.S. Department of Commerce, (1981). Statistical abstracts of the United States, 102 Edition, Bureau of Census, Washington, DC.
- Van Buren, J. (1972). The school counselor and the challenge of minority students. Counseling and Values, 16, 303-308.
- Vazquez de Rodriguez, L. (1971). Needs and aspirations of the Puerto Rican people. New York: Columbia University Press.
- Von-Maltitz, F. (1975). Living and learning in two languages. New York: McGraw-Hill.
- Vontress, C. (1969). Cultural barriers in the counseling relationships. Personnel and Guidance Journal, 48, 11-17.
- Vontress, C. (1971). Racial differences: Impediments to rapport. Journal of Counseling Psychology, 18, 7-13.
- Vontress, C. (1979). Cross-cultural counseling: An existential approach. Personnel and Guidance Journal, 58, 117-121.
- Washington, B. T. (1970). Up from slavery. New York: The Heritage Press. (Original work published 1901).
- Watanabe, A., & Herr, E. (1983). Guidance and counseling in Japan. Personnel and Guidance Journal, 61, 462-465.

- Webb, M. (1983). Cross-cultural awareness: A framework for interaction. Personnel and Guidance Journal, 61, 498-500.
- Wilson, E. (1978). On human nature. Cambridge, MA: Harvard University Press.
- Wilson, J. (1977). Bilingual education: A positive approach to minority group education. Presentation at the Bilingual-Bicultural Education Conference, Florida State Department of Education, Tallahassee.
- Wrenn, G. (1962). The culturally encapsulated counselor. Harvard Educational Review, 32, 444-449.
- Yusuf, & Bradley, R. (1983). Guidance and counseling in socialist Ethiopia. Personnel and Guidance Journal, 61, 454-456.
- Zuckerman, D. (1981). Sex-role related goals and attitudes of minority students: A study of Black college women and reentry students. Journal of College Student Personnel, 22, 23-30.

BIOGRAPHICAL SKETCH

Teresita Baytan Leeson was born in Guantanamo, Cuba, to Carmen Lateulade Baytan and Rogaciano G. Baytan. She and her sister, Dr. Carmen Shershin, spent their childhood in Havana and studied in the Dominicas Francesas private school for girls.

She attended Siena Heights College in Adrian, Michigan and received her B.A. from the University of Miami, Coral Gables, Florida, in 1965 with a major in Spanish and a minor in music. In 1973, she received her M.A. from the University of Miami, Coral Gables, Florida, with a major in Spanish literature. Her master's thesis was Jorge Luis Borges y los espejos. In 1977, she completed her counselor certification at the University of North Florida in Jacksonville, Florida.

She has been initiated into three honor societies: Sigma Alpha Iota, Sigma Delta Pi and Kappa Delta Pi. In 1967, she was an Alianza Interamericana Princess.

She has worked as a teacher, counselor and consultant for the Dade, Duval, Seminole and Orange County School Systems.

Her professional affiliations include American Association for Counseling and Development, Association for Counselor Education and Supervision, Florida Association for Counseling and Development and Orange County Association for Counseling and Development.

She married Dr. John J. Leeson, professor of computer science at the University of Central Florida. They have two children: Carina Marie and Ben Albert.

She is fluent in Spanish, English and French. Her hobby is to travel. She loves classical music, plays the piano, enjoys tennis and swims.

In August, 1985, she was granted the degree of Doctor of Philosophy at the University of Florida, Gainesville, Florida.

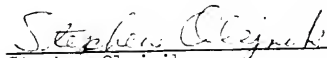
I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.


Harold C. Riker, Chairman
Professor of Counselor Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.


Janet J. Larsen, Cochairman
Professor of Counselor Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.


Stephen Olejnik
Associate Professor of
Foundations of Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.


Clemens L. Hallman
Professor of Instruction and
Curriculum

This dissertation was submitted to the Graduate Faculty of the College of Education and to the Graduate School and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

August, 1985

David C. Smith
Dean, College of Education

Dean for Graduate Studies and
Research



UNIVERSITY OF FLORIDA

3 1262 08285 221 0